THE RURAL MISSION

of the

CHURCH IN EASTERN ASIA

REPORT AND RECOMMENDATIONS

By

Kenyon L. Butterfield

COUNSELLOR ON RURAL WORK
INTERNATIONAL MISSIONARY COUNCIL

WITH A FOREWORD BY

Dr. John R. Mott

INTERNATIONAL MISSIONARY COUNCIL
New York: 419 Fourth Avenue
London: 2 Eaton Gate

1931

F 51.12
B982

5.11.32

Library of the Theological Seminary,

PRINCETON, N. J.

Purchased by the Hamill Missionary Fund.

BV 3400 .B8
Butterfield, Kenyon L. 186
1935.
The rural mission of the
church in eastern Asia

THE RURAL MISSION OF THE CHURCH IN EASTERN ASIA

THE RURAL MISSION

of the

CHURCH IN EASTERN ASIA

LIBRARY OF PRINCETON
MAY 11 1932
THEOLOGICAL SEMINARY

REPORT AND RECOMMENDATIONS

By

Kenyon L. Butterfield

COUNSELLOR ON RURAL WORK
INTERNATIONAL MISSIONARY COUNCIL

WITH A FOREWORD BY

Dr. John R. Mott

INTERNATIONAL MISSIONARY COUNCIL
New York: 419 Fourth Avenue
London: 2 Eaton Gate

1931

Copyright 1931
International Missionary Council

PRINTED BY THE RUMFORD PRESS
CONCORD, NEW HAMPSHIRE, U.S.A.

FOREWORD

One of the major problems in the entire Far East—in Japan, Korea, China, the Philippines, Indo-China, and Siam—is that of the uplift of the hundreds of millions of people in the rural communities. Discerning leaders in government and among the religious forces, in particular the Christian forces, recognize that thorough-going rural reconstruction is basic to the solution of other great problems, and, therefore, to the permanent well-being of these nations. This attitude on the part of leaders is most reassuring. Of like significance are the multiplying signs of discontent with their present lot coupled with fresh aspirations, hopes, ambitions, and struggles for a freer and more abundant life which characterize the multitudes in the villages and countryside throughout the Far Eastern world.

These facts lend special importance and timeliness to the recent visit of Dr. Kenyon L. Butterfield to Japan, Korea, China, and the Philippines. All who desire to see the amelioration of the sad lot of the overburdened multitudes of these lands and the bringing about of conditions essential to ensure permanent peace will welcome this report of his own penetrating and sympathetic appraisal of conditions and of the most promising and rewarding efforts to meet the situation.

There is a great advantage in being able to see such a vast and complex problem through the clear and practiced eye of a front line authority. Dr. Butterfield's many years of research, teaching, and advocacy in connection with all of the more notable movements for rural uplift in the West, not to mention his extensive travels in Europe, the Near East, Southern Asia, and Africa, impart a note of authority to his constructive proposals. Moreover, added value is given to his report from the fact that along the pathway of his journey there have been held a series of conferences through the findings of which we are enabled to enter into the heritage of the group thinking of the most experienced and best-informed workers in the various countries visited.

John R. Mott

TABLE OF CONTENTS

CHAPTER PAGE

Foreword by Dr. John R. Mott v

Introduction 1

PART ONE

CHRISTIAN ASPECTS OF RURAL PROGRESS IN EASTERN ASIA

I. Rural Trends in the Far East 7

II. The Christian Advance in the Villages 9

III. Fundamentals of Christian Rural Work 14

IV. A Fresh Challenge to the West 16

PART TWO

THE CHRISTIAN APPROACH TO RURAL RECONSTRUCTION IN CHINA

V. Some Background Problems 19

VI. Rural Rehabilitation as a Phase of National Reconstruction 31

VII. The Christian Enterprise as a Factor in Present-Day Rural Reconstruction in China 34

VIII. The Fundamentals of Rural Christian Work in China 44

IX. The Statesmanship of the Christian Enterprise 73

PART THREE

PLANNING A CHRISTIAN RURAL CIVILIZATION IN JAPAN

X. Rural Japan 101

XI. Christian Work in the Villages of Japan 112

XII. Terms of the Advance of the Christian Enterprise into Rural Japan 119

PART FOUR

COÖPERATION FOR THE CHRISTIAN ADVANCE IN RURAL KOREA

XIII. Background Situations Already Revealed 159

XIV. Some Interesting Government Projects 160

XV. Christian Work in Rural Korea 161

PART FIVE

THE RURAL COMMUNITY PARISH IN THE PHILIPPINE ISLANDS

XVI. Guihulñgan 169
XVII. The People of the *Barrios* 173
XVIII. Recommendations 181

APPENDICES

STATEMENTS FROM THE FIELD

APPENDIX
I. Statements from China 199
II. Findings of the Gotemba Conference on Rural Evangelism 207
III. Findings of the Manila Conference 210

INDEX 217

INTRODUCTION

Purpose of the Journey

The journey to the Far East, including the countries of Japan, Korea, China, and the Philippines, had the same purpose as the journey to India the year previous. In each country an invitation had come from the National Christian Council. Villages were visited, interviews held with local and national Christian leaders, missionaries and missionary officials, and officers of Government. After study in the field formal conferences were arranged by the National Christian Council. The purpose of this report is to lay the results of this study before the indigenous churches, the missions, and all others who may be interested in Christian coöperation between East and West.

Plan of the Report

While each country presents its own special problems, the general principles of advancing the Christian cause in rural areas are substantially the same in all parts of the world. But because of the differences of situations in different countries, some duplication of argument is inevitable, especially in discussing the "fundamentals." The part on each country has been written with that country alone in mind. It is hoped that such repetition as may occur is not serious.

Acknowledgments

I wish first of all to pay tribute to the attention which the secretaries of the various National Christian Councils gave to the many questions raised by this journey. There were many details to plan for and in some cases much of the time of the secretaries was consumed, not only in planning but in sharing the trips made necessary by the study.

As in other countries, Mrs. Butterfield and myself are under deep obligations for hospitality in many missionary homes whose members, mostly new acquaintances, have left in our hearts a delightful memory and in many instances a fast friendship.

Christian leaders and pastors and other workers belonging to the indigenous churches were not only friendly but gave warm welcome and constant assistance. Missionaries give greatly, and their work is invaluable; but after all it is the leadership of the Nationals themselves that indicates the strength and virility of the Christian enterprise.

Government officials never failed to accede to requests for interviews and

to give information desired. Private citizens of the countries visited, many of them non-Christians, were likewise invariably helpful.

Most hearty thanks are due the International Missionary Council and its officers. Acting upon the requests from the National Christian Councils of these various countries, the officers of the International Missionary Council, visualizing the need for concerted action regarding rural work and the service that one man might render in reviewing the situation as a whole, planned in detail the program for this trip and raised the needed funds. To Dr. Warnshuis, secretary of the Council, who visited these countries in advance of my trip and wrought out of various possibilities a program suitable to the time that I had available and conditions in each country, I am deeply indebted. Moreover, I am under obligation to him for reading the report while still in manuscript and also to Mr. Robert S. Spencer, on furlough from Japan, Mr. J. H. Reisner of the Agricultural Missions Foundation, Dr. W. A. Anderson of Cornell University, a member of the "Fact Finding Commission" to China, Dr. E. de S. Brunner of the Institute of Social and Religious Research, and to Mr. A. R. Stone of the Japan Mission of the United Church of Canada, now on furlough. Miss Esther Strong has also rendered most competent assistance.

Very special recognition should be made of the coöperation of mission boards and of certain large-minded and generous individuals without whose counsel and financial support the journey would not have been made.

Itinerary

The itinerary of the journey will be given only in an abbreviated form without an attempt to account for each day.

Oct. 18, 1930—Sailed from San Francisco.
Nov. 1–5—In Japan for preliminary arrangements and en route to Korea.
Nov. 6–12—In Korea, at Taiku, Seoul, Pyengyang.
Nov. 13–14—Mukden, Manchuria.
Nov. 15–18—Changli, North China.
Nov. 15—Tientsin.
Nov. 20—Peiping.
Nov. 21—Paotingfu.
Nov. 22–25—Cross-country trip through the villages.
Nov. 26–28—Tinghsien, with the Mass Education Movement.
Nov. 29–Dec. 5—Peiping and Tunghsien.
Dec. 6–12—Tsinan, and Cheeloo University.
Dec. 13–18—Nanking, and Nanking College of Agriculture and Forestry.
Dec. 19–29—Shanghai.
Jan. 2—Hong Kong.
Jan. 3–16—Canton, Lingnan University.
Jan. 19–20—Manila.

Jan. 21–31—The Southern Philippines, including Iloilo, Zamboanga, Guihulñgan and Cebu.
Feb. 1–3—Manila.
Feb. 4–16—The Northern Philippines, including Laoag, Batac, Baroyen, Vigan, Cabanatuan, Meycauayan.
Feb. 17—Los Baños.
Feb. 18–20—Manila.
Feb. 23—Hong Kong.
Feb. 26–Mar. 4—Shanghai.
Mar. 5–12—Nanking, Conference representatives Christian colleges.
Mar. 14–24—Peiping, and Rural Conference at Yenching University.
Mar. 25–Apr. 1—Tsinan, and Conference on Rural Work at Cheeloo University.
Apr. 2–9—Shanghai.
Apr. 11–15—Hangchow, Conference National Christian Council.
Apr. 17–23—Shanghai, and enroute to Japan.
Apr. 24–30—Tokyo.
May 1–11—Fukuoka.
May 12–18—Okayama.
May 20–25—Tokyo.
May 26–28—Kyoto and Nara.
May 28—Arima, meeting American Board Mission.
May 29—Kyoto, The Doshisha.
May 30, June 1—Otsu.
June 2–5—Omi-Hachiman.
June 7–11—Nagano.
June 12–14—Aizu-Wakamatsu.
June 16–19—Northern Hokkaido.
June 21–23—Sapporo.
June 25—Sendai.
June 26–July 3—Tokyo.
July 4–12—Gotemba, All-Japan Conference on Rural Evangelism.
July 14–23—Karuizawa, and Conference of Missionaries on Rural Work.
July 25—Sailed from Yokahama.
Aug. 5—Arrived Vancouver.
Aug. 18–20—Conference, American Country Life Association, Cornell University.

Part One

CHRISTIAN ASPECTS OF RURAL PROGRESS IN EASTERN ASIA

I.

RURAL TRENDS IN THE FAR EAST

Great Stirrings of Peoples

THERE may be an impression in the countries of the West that while the Orient has obviously awakened from her sleep, the chief significance of her revival lies in the recognition, by her educated classes, of the superior worth of Western civilization. There is ground for such a view. Dr. Hu Shih, the brilliant leader of the New Thought Movement in China, avers that "the modern civilization of the West represents a higher degree of success in the emancipation from mediaevalism than any other cultural group has yet achieved."[1] Beginning sixty years ago Japan has deliberately, methodically, repeatedly, persistently sent out from her shores argosies of appraisal into all the West, to discover the secret of its progress. She has freely used the results of these studies.

There are however two or three deeply significant facts that considerably modify the general truth of Eastern obeisance to Western civilization. The thoughtful East has discovered that both the scientific spirit and the usable mechanisms that result from the application of science, which have revolutionized the West, will also revolutionize the East. But much of the East is still unconvinced that its own essential culture is inferior. Moreover, the Great War, probably more than any other one factor, completed the disillusionment of the East as to both the prowess and the Christian character of the West. The East no longer fears the West, and at present she discounts both the personal and the collective morals of the West. This attitude raises a major issue in any constructive thinking and planning on the part of the Christian enterprise of the West in its relations to the East.

But more deep-seated even than the views of the educated classes in the East, more pregnant of meaning for the Christian forces of both West and East, is the fact of great stirrings among the masses. The Western observer goes among them and recites to the public his list of discovered horrors—dirt, disease, debt, destitution, illiteracy, superstition, fear, hopelessness. He is amazed, indignant, disheartened, because these things exist and because no one seems to care. The privileged in intelligence, wealth, caste, nearly all pass by on the other side. The Westerner forgets that all these situations have been the accepted status, in some lands considered the inevitable fate of these multitudes. But now, the masses

[1] *Whither Mankind*, p. 32, Edited by Charles A. Beard, Longmans Green, New York, 1928.

see a star of hope glimmering in the eastern sky, even the fuller light of a new dawn, and there are revealed to them prospects undreamed of in all the ages of the past. A new and stirring idea emerges, that perhaps status for these under-privileged is not inevitable, that possibly there are better things in store for them.

He would indeed be wise who could correctly determine the causes of these stirrings of the peoples. The contacts of the World War had their influence; the new use of motor vehicles is potent; compulsory education in Japan and even the Mass Education Movement in China, have brought new ideas to germination; communism has made it promises of better things. Personally, I am convinced that the decades of missionary work, with their repetitive expositions of the ideas of Jesus concerning the worth of every man, have prepared the soil and perhaps have sown the seed of these new hopes that stir the hearts of the almost countless millions of the East.

Rural Reconstruction

The cities of the Far East are growing apace. "Greater Tokyo" will vie with Berlin in competition for third place among the world's most populous centers. Shanghai may soon overtake Tokyo. The industrial development of Japan is a well-known chapter. The factory has obtained a foothold in China and is no mean asset to her business. This industrial growth, this expansion of city populations, has brought in its train the usual list of economic, political, and social problems. Labor unions, strikes, social investigations, slums—you find them all in Eastern Asia.

But the great stirrings of the people which have been pictured are essentially of the villages, a rural phenomenon. This fact is partly due to sheer numbers. In the four countries that furnish material for the present report, there are probably not less than 400,000,000 people who live in villages. It is also due to the slowness with which new things come to these rural hordes. What was new in the port cities a generation ago is only now percolating to the villages. But I think it is due also to the revelation to these village folk already referred to, that status is not sacred. There is a chance for betterment. There is a world of more abundant life for them that they had always supposed belonged only to others more privileged.

At any rate, the fat is in the fire. Statesmen, business men, diplomats must now reckon with these masses of men. As potential consumers of manufactured products, as producers of food and raw materials, these villagers have taken on a new economic importance. Politically they can not be ignored. Their power is glacierlike, slow but inevitable.

II.

THE CHRISTIAN ADVANCE IN THE VILLAGES

IN CHINA the missionaries have gone into practically all parts and are found by no means exclusively in the large cities. But it must be said that this occupation is one of strategic occupation rather than of actual covering of the field. Nevertheless there are both missionaries and evangelists who work among village people.

In Korea, the Church, while not exclusively so, has been quite distinctly rural, and the Church in some respects is stronger in the villages of Korea than in any other missionary area.

In the Philippines the Church has not neglected the small places and in some instances has had remarkable success with distinctively rural churches.

In Japan the Christian work thus far has been almost entirely urban.

The Jerusalem Meeting was a decided stimulus to rural work in the Far East. Its principles were generally approved by the Christian leaders of the East and indeed it may be said that the findings embodied to a very large degree the opinions and experiences of the field. It may be well to remind ourselves of the central ideas of the Jerusalem Meeting with respect to rural work. They are three:

(1) "The one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer and to win them for entrance into the joy of his discipleship." Emphasis was laid upon the necessity of making the program sufficiently comprehensive "to serve the whole man in every aspect of his life and relationship."

(2) "The rural work in mission fields is an organized part of the service demanded of the Church everywhere, East and West, to lead in the effort to build a rural civilization that shall be Christian to the core."

(3) Because of the wide areas and the huge populations involved in rural work, "the only practicable way is to select suitable rural centers and demonstrate in them an intensive form of work that may eventually spread over wide areas as the Church grows in power and influence."

These three large views of the Christian enterprise in its rural activities, dealing with both personal religion and an adequate civilization in Christian terms, and finding the practical program most effective in local rural communities, have been pretty generally accepted all through the Far East.

Rural Work in China

The China delegation to the Jerusalem Meeting prior to the Meeting had called attention to the fact that China is predominantly an agricultural

country and that the time had come for the Christian forces to treat the rural work in China as of at least equal importance with higher education, medical work, and other Christian activities and to bring to the solution of its problems an equal thoroughness of approach. They drew up a statement in which they carefully reviewed the many phases of country life that they said should have attention.

The National Christian Council at once proceeded to give these convictions effect and for the last three years they have had an efficient rural secretary giving full time, and now two others giving part time to rural work. The most outstanding of the newer developments in the rural field has been the literacy work. In many parts of China the Christian Church has endeavored to carry out the plans so carefully developed by Dr. Yen in his Mass Education Movement, and the results have been decidedly encouraging from the standpoint of service to the villagers and amazingly successful from the viewpoint of increasing interest in the Church.

An outstanding feature of the rural work in China has been the leadership of some of the Christian colleges, especially of the College of Agriculture and Forestry of the University of Nanking, which is the most extensive and probably the most influential college of agriculture in any of the so-called missionary areas.

There has been gradually developing a decided change in missionary outlook, purpose, and policy in China, especially during the last decade. Perhaps even more than in India, the emphasis upon personal evangelism as alone the sufficient purpose has been rather dominant. It is the result of a deep conviction that when you have converted a man to Christianity you have solved the problems of personal character and social regeneration, or that at least if you have not solved these problems you have done all that the Christian religion finds it necessary to do. But there is a rapidly growing feeling that a Church cannot safely, even to itself, simply furnish power, and leave method to non-religious forces, and that not only the dynamic of both personal and social redemption lies in the Christian enterprise, but that method, technique, demonstration lie there also. The literacy movement is itself an expression of this new conviction. I am satisfied that the literacy work of the churches thus far has not been a "bait," that it has been motivated by the desire to service. It is interesting to note, however, that wherever the Christian enterprise has taken up this work, the by-products have been a marked accession of interest in Christianity, larger numbers of inquirers, comparatively large increases in church membership composed of the younger groups and of the abler members of those groups, as well as a distinct revival of activity among pastors and churches that had become more or less quiescent and ineffective.

As in other mission lands, missionary policy now recognizes that the missions are an ally of the indigenous Christian Church which must take the responsibility of leadership. Missionaries thus become coöperators, helpers, friendly counsellors, and are rapidly giving up administrative and even fiscal responsibility.

An Untilled Field in Japan

One of the best commentaries on rural Christian work in Japan can be given by quoting a few paragraphs from a statement prepared by the National Christian Council of Japan to lay before the Jerusalem Meeting of the International Missionary Council. If space permitted it would be worthwhile to quote entirely that part of the findings dealing with the rural problem; there is space here for only a few excerpts.

> The past policy of concentrating the Christian forces and effort in the cities and towns seems to be justified by the results. Denominations which have majored in rural work have not been signally successful in creating a strongly led self-supporting indigenous Church.
>
> The present agrarian awakening, however, challenges the Church to advance into the rural areas. This awakening is over-emphasizing the material aspect of life and it must be given an idealistic and spiritual turn. This is Christianity's opportunity. If we fail to capture the farmers' mind and heart for Christ now we will let slip a golden opportunity and fail them in their hour of greatest need.
>
> The Gospel must make its approach to rural Japan through a program of life and helpfulness. The message must be re-enforced with an understanding of the farmer's problems, his psychology and an effort to minister to him on the plane of his present need.
>
> If the Church accepts a social order which grinds down the farmer it will get nowhere in rural Japan. On the other hand it should strive to establish an understanding and create a spirit of Christian brotherhood and coöperation between the landlords and the tenants.

These statements represent very well indeed the problem. In another section of this report will be found a carefully worded statement that grew out of a very successful rural conference in July, 1931, at Gotemba, Japan,[1] which represents the plan by which the Christian forces propose to carry out such principles as those enunciated above.

A Unique Achievement in the Philippines

The writer discovered the largest and probably the strongest rural church that he has seen in any mission field in a distinctively rural area. It is a church of 1500 members, entirely self-supporting, and has been the model for a number of other parishes in the same territory. It has developed lay leadership, and has just expanded its program to conform to its new convictions that it should not only minister to its own but serve the entire community more fully.[2]

[1] *See* page 207. [2] *See* page 169.

Renewed Vigor in Korea

The most distinctive thing about the rural work in Korea is the leadership of the Young Men's Christian Association in securing coöperation of practically all of the Christian forces on behalf of an aggressive rural program especially in the field of educating working farmers as local Christian leaders who are prepared to assist their fellows in better methods of farming as well as in distinctively religious work. A statement made in a conference a short time ago indicates the clear recognition of the need for this rural program.

The Need for a Rural Program

No city in Korea, except Seoul, Pyeng Yang, and Fusan, has a population of over 75,000; only six cities have populations of between 25,000 and 75,000; sixteen cities have between 3500 and 25,000 people each. The total population of these twenty-three cities is approximately three-quarters of a million. This means that nearly sixteen and a half million people in Korea live in villages of less than 3500 population, or in little hamlets. Eighty-five per cent. of the Korean people are reported to be engaged in agricultural pursuits. It is manifest that no program for Korea can be considered adequate which does not place large emphasis on reaching the rural population.

The Significance of Rural Work

One who makes but a brief visit to the Far East has no right to speak with assurance concerning the statesmanship of such a venture as the expansion of the Christian enterprise in that area. But no one can go about the villages, associate intimately with missionaries and national religious leaders, without forming the conviction that if Christianity is to prevail it must win the villages.

It is true, of course, that the allegiance of at least a proportion of a nation's leadership to the conviction and the practice of Christianity is essential if Christian ideals are to dominate the thought and the life of the people.

It is equally clear that the cities constitute a strategic field for the Christian enterprise, for there gather wealth, power, social institutions, influence. There also emerges the urban proletariat. As the country becomes increasingly industrialized so the cities become both more powerful and their complex social and industrial problems more in need of the Christian approach.

None the less a Christianity that fails to win the villages of Eastern Asia will always walk haltingly. The mere mass of rural people is an outstanding and vital fact. In China particularly the national culture, it is asserted repeatedly, is essentially rural. Certainly the deep flowing currents of life are rural. The very handicaps under which the Eastern villagers live and work are a sharp challenge to Christianity. The growing political influence

of the rural population is evident. The agitation for and the promises of a social revolution among the villagers are a new call to the Church to demonstrate that a Christian social order is the only true civilization. Christianity in its great sweeps has always been a mass movement. The poor, the lowly, the under-privileged have been the harvest field of the Church.

Christianity cannot win the villages unless it can secure and maintain groups of Christians sufficient in number and influence to lead the thought and life of the villages. It is pure speculation to assert that any given mathematical proportion of the village people must be of this type, yet one may venture to say that five to ten per cent. of the population of a given rural area should be effective Christians if there is to be adequate Christian leadership among the rural folk.

Nor can this dominance of Christianity among the villages be expected unless there is a Christian Church, or some indigenous equivalent of a Christian Church. The Christians must be held together, established in Christian ways of life, trained in the expression of deep-seated religious convictions. But merely having numbers of Christians even to ten per cent., or having them in groups loosely organized, is not enough. They must present compact local units containing the potentialities of progress, expansion, development, social leadership. Whether or not the precise forms of organization, administration, methodology of the Christian Church of today are fitted for the East is not the immediate question. The immediate issue is the supreme importance of some adequate type of local organization of the Christian people, which is at once indigenous, effective, progressive, permanent.

In reply to a question put to Dr. Sun Yat Sen by a Western friend about the year 1919 as to the greatest service Christians could render to his country, he said: "I believe that the most valuable thing Christians could do for my country would be to organize village life on a Christian basis." So far as I can see, the only way to organize on a Christian basis the village life of China or of any other country of the Far East, is to stress the significance of a community parish, with its self-supporting local church, indigenous in its methods, led by a specially trained pastor who conceives of his function as a community leader and builder, assisted by specialist help and the service of organized groups of institutions all bent on being of the largest possible use to this community-minded, community-serving church.

III.

FUNDAMENTALS OF CHRISTIAN RURAL WORK

THE Jerusalem Meeting of the International Missionary Council mapped in wise fashion the essential features of a new approach by the Christian forces to the villages of the world. The wisdom of the findings of the Jerusalem Meeting was due chiefly to the fact that the delegates who were interested in rural matters were able to sense and to express the enlarging experiences and deepening convictions of rural workers from many lands.

In the period that has elapsed since the Jerusalem Meeting there has been extended discussion in the countries of the East about the principles and the methods of Christian rural work. Gradually thought has crystallized into some fairly well designed and generally accepted formulas. These conclusions are in a large sense implied in the findings of the Jerusalem Meeting, but they have taken on greater definiteness and a sharper meaning as they have been worked over in scores of groups all over the missionary world during the last three years.

There is to be set forth herewith a series of propositions that the writer believes is a fair interpretation of the conclusions of those who are closest to the problem in the field; it is only proper to remark, however, that the statement is also a personal conviction.

At any rate, for the purposes of this report, the twelve points now to be indicated are being advanced as basic principles. In the various sections of this report, there will be some discussion of their meaning for the different countries. These principles, it is sincerely believed, constitute a platform for a fresh and vigorous approach of the Christian enterprise to village evangelism. If they are valid for the East, they also have some value for the West.

The fundamentals of Christian work in the villages are:

(1) A Convincing Message to Village Folk.
(2) Educational Evangelism.
(3) A Rural Community Parish the Central Feature.
(4) A Community-Serving Church.
(5) A Trained Christian Leader of the Community.
(6) Lay Helpers in Christian Community-Building.
(7) Local Self-Support of the Community Church.
(8) A Rural Service Staff.
(9) Comprehensive Rural Studies.

(10) Coöperation Among the Agencies of Rural Reform.
(11) A Program of Immediate Steps.
(12) An Adequate Plan of Coöperation from the Peoples of the West.

IV.

A FRESH CHALLENGE TO THE WEST

THE rural reconstruction movement in the Far East is going on apace. The lines along which the Christian enterprise can best find its way of service in making this movement a real Christian movement have been discussed in all these countries and there is a consensus of opinion among those closest to the problem of the means to be used. The problem is so vast, the stakes are so high, that Christianity must catch a new vision of its obligations. It is a matter requiring a re-education of the missionary constituency and the training of a new type of missionary. Much of the work can be done in the field by a re-casting and a re-arrangement of program and personnel. But if the Christian enterprise is really to take leadership in the rural reconstruction movement the West must give far more largely than now both financially and in personnel.

There remains another question that is delicate in the extreme, one that is to be answered only to a very slight degree by the missionaries, and yet one that perhaps more than any other one thing, especially in China, stands in the way of great success on the part of the Christian enterprise, in capturing the allegiance of the masses. The question may be put in this fashion, How can foreigners give evidence that the so-called Christian nations in their own economic, political, and social life, and in their various relationships with the East itself, desire that all their activities shall be actuated by the essential Christian spirit? More than any other difficulty, the failure of the West to impress the East that the West itself is essentially Christian, or that in its dealings with the East it even attempts to be Christian, stands in the way. China, for example, with all her pride, all her faults, would surrender to the good will of the West and of Western individuals; but she has not been able to reconcile the preachings of Christianity and the actions of people or of nations whence this Christianity at present emerges. We may call this unfair, we may resent it, we may make light of it, we may take any attitude toward it we please, but there it stands, inescapable. The main lesson for us, I suppose, is simply to take to heart frankly and to set out to remedy a situation described by Bishop McConnell at the Jerusalem Meeting in these words: "The message of Christ is misunderstood in the world today because of lack of conformity between the message proclaimed and the people who proclaim it."

Part Two

THE CHRISTIAN APPROACH TO RURAL RECONSTRUCTION IN CHINA

V.

SOME BACKGROUND PROBLEMS

ANY substantial influence of the Christian enterprise upon the rebuilding of Chinese rural life depends in the first instance upon its success in impressing the individual villager with the conviction that the religion of Christ marks a way of life superior to anything heretofore within his knowledge or experience.

It is equally necessary that the Chinese rural people shall be convinced that the Christian teaching has a message of equivalent power for changing those economic, social, and political relationships, the improvement of which constitutes the task of rural reconstruction.

These two conditions for the success of Christianity in rural China are not separate, but merely aspects of one thing. Both of them require a measure of understanding of Chinese civilization and culture, as well as of those forces and trends that affect China from the outside. Obviously a sojourn of a few months is scant preparation for presenting to the Chinese Christians, to the missionaries, or to the Western Church, an adequate description of this necessary background. But unless an attempt is made to give some account of those situations that have to be reckoned with by the Christian enterprise in China, any recommendations or suggestions will move haltingly. All that is attempted here is a brief recital of those more obvious "background problems" of China, that are related to rural development.

Industry in Relation to Agriculture

There is a divergence of opinion concerning the extent of the material resources of China other than those of the soil. There is a large supply of coal, some iron, other minerals; although until adequate transportation is provided these resources must remain largely untapped. Even with proper transportation facilities, it is not known how cheaply these materials may be extracted and made available for profitable manufacture. But with the soil included as a resource for the growth of silk, cotton, vegetable fibers, timber, and nut-and oil-bearing trees, there seems to be an abundance of raw material.

It is impossible to assess the values that flow from the domestic industry of China; multitudes of household or small-shop units provide the people with a large proportion of such of their supplies as must be fabricated. Nor is there any safe prophecy concerning the extent to which, nor the

speed at which, the factory system will build itself into the industrial structure. The development during the past decade has not been so rapid as was predicted ten years ago but it still goes on; there are for example some 120 cotton mills in China, employing 250,000 hands, representing an investment of $400,000,000. From the standpoint of agriculture, as well as of the national economy as a whole, an expansion of factory industry is to be hoped for, provided it can be of a character and a moderateness of growth that will not too rapidly affect the world markets, and the status and treatment of the workers can be reasonably safe-guarded. Obviously it is to the interest of the country in general to develop these resources both as a means to greater national health and to furnish purchasers for the farmers' surplus production of food, in order to employ the over-supply of rural labor, to drain off the excess of village population, to help pay the taxes for the great national projects that must undergird substantial economic development, to release the land from an undue share of taxation, to strengthen the borrowing power of the nation.

Famine Prevention

The most distressing phenomenon in all China is the specter of recurring famines that stalks abroad. It is said that during the past 1800 years there has been on the average a famine every year in some part of China. These famines occur as a rule in the territory north of the Yangtze River and are due to three main causes—drouth, flood, lack of transportation facilities. North China has at its best a rainfall barely sufficient for crop-production purposes, and whenever it is still further lessened by lack of rains in the autumn necessary to start the fall-sown crops or in the spring to "make the crop," the result is serious and sometimes disastrous. Not seldom these summers of shortened rainfall appear consecutively and the case then becomes hopeless. The rains when they do come are apt to be torrential, and if so they fill the rivers to overflowing. These rivers, overfed from hills and mountains completely denuded of verdure, and bearing unbelievable quantities of silt or sand, finally emerge on the great plains where it is difficult to build dikes for adequate protection. Once the water overflows its banks it spreads over immensely wide spaces. Inadequacy of transportation makes it all but impossible to get food from other parts of the country to the areas of want.

It is needless to dwell upon the consequences of these famines, either in loss of life or, from the economic point of view what is perhaps even more serious, loss of property and the weakening of the vigor of the people. In some places, when the flood recedes, it leaves a deposit over wide areas of land of a coating of rich silt which serves as fertilizer for several years after

its deposit. But the price of this fertilizer is pretty high! The ultimate remedies for famine rather plainly lie in such measures as reforestation, irrigation, levees, and railroads, but these are costly for a country so large as China. Individual farmers or communities can alleviate conditions somewhat by well-irrigation, growing drouth-resisting varieties of crops, community reforesting, and storage of grain during the years of plenty; these measures call not so much for expenditure of money as for public education, community coöperation, and effective local administration.

A few words about some of these requirements are worthwhile because each possesses its own importance as well as a significance for famine prevention.

Irrigation

One is unable to discover that an adequate study of the irrigation problem of North China has as yet been made, although enough has been done to give some clue to possibilities. The casual visitor would get the impression that the extent of land that might be irrigated in North China is nearly as great as that in North India. The rivers of China are very large, drain immense areas, and flow for long distances. The China International Famine Relief Commission is now engaged on an irrigation "project" in Northwest China which will provide homes for half a million people.

The possibilities of well-irrigation need to be explored. The China International Famine Relief Commission has already made a thorough survey of one county or *hsien*, about a hundred miles south of Peiping, and assisted in increasing the number of wells to about 20,000. Roughly speaking, each well will irrigate four or five acres when utilized to meet the exigencies of lessened rainfall in spring or autumn. The study of underground water resources is highly important, for the extent of well-irrigation is dependent of course upon both quantity and quality of this supply.

River Conservancy

The control of the great rivers of China has been one of her problems for centuries. Extensive dikes, thousands of miles of canals, diversion of streams, impounding of water for irrigation have been carried on, all on a considerable scale, but never adequately, due both to lack of scientific knowledge and of funds. Foreign engineers have assisted in recent years in mapping projects on modern lines and the China International Famine Relief Commission has dozens of projects in this field to its credit all over China. The flood of the current summer illustrates in ghastly fashion the need and the difficulties of river control.

Transportation

In China proper, with an area three-fifths that of the United States, there are at present less than 7,000 miles of railroad, as against 12,000 in Japan, 40,000 in India, 250,000 in the United States. Dr. Sun Yat Sen insisted that there should be 100,000 miles of railroads, and Mr. Julean Arnold, a very careful and friendly student of China, says the same thing. So large a development calls for such enormous expenditures that it cannot be realized within a measurable time; but if the railroad mileage could be increased to 25,000 or 30,000 miles of trunk lines, intelligently supplemented by a network of highway feeders capable of carrying freight-bearing motor vehicles, there would be a revolution in Chinese national economy. Possibly there is no one material requirement so great as this of transportation. It is needed for both industry and agriculture, it is needed for famine relief, and indeed perhaps it is needed for political integrity. Unfortunately during the present internal dissensions, the first thing that happens when civil war breaks out is that the chieftains get astride a railroad, utilize its service, absorb its income, steal its equipment, and leave it quite decidedly the worse for wear. Once a strong national government is organized the railroad system will play an important part in the maintenance of that strength.

Reforestation

The hills and mountains of North China were so thoroughly denuded centuries ago that with the heavy rains of the summer such soil erosion has taken place that the task of reforesting is one of great magnitude; though technically it perhaps can be managed, financially it is a costly undertaking. Proper forest growth would tend to conserve the run-off of the rains, diminish soil erosion which of course causes a permanent and appalling loss, reduce the silting up of rivers, furnish a new supply of commercial timber, and a needed supply of fuel for domestic use.

Land Tenure

Statistics in China are notably inadequate and when supplied are notably inaccurate. Careful students even must make large guesses. Professor Buck estimates "that owner farmers constitute from one-half to three-fifths, and part owners and tenants one-fifth to one-fourth each of all farms in China." There are few landlords with immense holdings, but a substantial part of the village population consists of "gentry," men who among their other possessions have considerable land. Apparently tenancy is slowly increasing. Floods, famine, debt all play into the hands of the man who has the money with which to buy more land. The main factor that prevents more rapid absorption of lands by large holders is the joint-family

system, which tends to keep the land in the possession of the family. Professor Buck also estimates that present rentals to be fair should be reduced by twenty-two per cent.

The size of the economic farm unit, everywhere difficult to figure statistically, has not been scientifically worked out in China. The size of the present holdings varies widely from south to north, correlating pretty accurately with the rainfall. Professor Buck's figures show farms as small as one acre and as large as forty acres. Averages in China are not very significant; the nearly 3,000 farms in the study referred to, located in seven provinces, averaged about seven acres.

Farm Machinery and Farm Labor

The question of the use of farm machinery in China is intensely interesting, and illustrates not only the discrepancy between scientific developments and the naive wisdom of experience, but also the difficulty of adjusting the interests of the individual to those of society. Doubtless modern machinery can be used, and mechanized farming will develop in some parts of China. But the efforts of intelligently directed studies in the agricultural colleges to provide substitutes for what seem like the most primitive and inadequate tools have not met as yet with astounding success. Even the plow, simplest of implements to improve, presents its problems, due largely to the demands a modern plow makes upon the power to haul it, which in China is the cow or the pony. Probably there is a way to better tools and machines, and one would think that the coöperative use of implements of this kind might be developed to advantage. The great level spaces of Manchuria are apparently adapted to wheat production under modern methods, but so far capital has not shown great zest in making the experiment.

The economic value of farm machinery is of course in its saving of labor. Doubtless the individual farmer is as keen as any other worker to save labor. But, as Professor Buck says:

> The labor problem in China, however, is not primarily one of reducing labor on the farm so much as one of finding more work on profitable enterprise, since at present most farmers are fully employed a small part of the year. The enlargement of the farm business by more intensive farming . . . should help to utilize farm labor more fully.[1]

It is not seldom urged by writers on China that it would be to its great advantage to adopt farm machinery as a national labor-saving device. One wonders, however, why China as a nation in its present state needs to

[1] Buck, John Lossing, *Chinese Farm Economy*, Univ. of Chicago Press, 1930, page 145. This invaluable study is the best of its kind in China, conforming to accepted standards of research in the field of agricultural economics.

save labor, which is the cheapest commodity in China. What would China do with the labor thus saved? One cannot conceive of a sufficiently rapid development of labor-employing enterprises such as the factory industry, public works, railroads, highways, river conservancy, reforestation, to absorb even the present surplus of rural population.

Fragmentation of Land

As in most other countries where farmers live in villages, the farmers of China have parceled their holdings, so that one farmer has several small, separated fields, rather than a farm in one block. The practice is of long standing, and has in a measure sound reasons back of it, such as the demand that no one farmer or group shall have the best land, the relation of topography to the practical exigencies of irrigation, the desire to average distances from the village. Consolidation of holdings would seem to be economical and sensible, although the problem has not as yet been submitted to critical study. In all countries that have succeeded in some measure in effecting consolidation of holdings, the results have commended themselves to the farmers, and the Chinese might well experiment with a similar policy.

Taxation

Taxation is not yet a pressing issue in China, from the standpoint of public opinion. The old *likin*, which was a local tax on products transported from one political unit to another, always a nuisance or worse, has now been abolished at least theoretically. Local needs were met locally under the Empire. Great sums were used by the officials, apparently the national burden did not press too obviously upon the masses. Under the new regime the national budget is relatively small, but internal warfare makes a crushing demand upon the masses in the forms of looting by the soldiery, raids by bandits, and the collection of so-called "taxes" by the competing warlords. In some areas taxes have been collected in advance for ten or even twenty years.

But when order is established, physical improvements undertaken, modern social services created, and the national expenses begin to mount, the problem of taxation will emerge and with it the need of a statesmanlike plan which will bring adequate revenue, but in its actual operation will be just to "the little man," who in this case is the farmer.

Increasing Production from the Land

The Chinese farmers are skilled in growing plants and in conserving fertility, but are ignorant of the modern science that may be applied to their art, and of farm management other than that learned from experience.

Those closest to the technical side of the problem state that the following are some of the ways by which it is thoroughly practicable for the Chinese farms to increase their production: The use of better seed; better cultivation of the crop; local irrigation; protection against insect pests and plant diseases; mutual protection against thieves; and better methods of soil fertilization. Fortunately studies on all the technical aspects of these questions have been under way for years and in many cases conclusions have been reached which, if made use of by the farmers, will materially strengthen their position.

A Better Use of Money

While the money lender does not seem to have been as devastating in his operations in China as he has been in India, there is a serious burden of debt among the masses of village people. Some of this is due to the need of borrowing for the purpose of rebuilding homesteads after the destruction by flood, but apparently an even larger amount of debt, taking the country as a whole, arises from relatively expensive social customs; costs of marriage, of burials, and of certain celebrations, are out of all proportion to income. They are sanctioned by public opinion, rooted in centuries of practice, though from our point of view superstition, and they are difficult to ameliorate. But they are an immense waste, and the savings that would result from a modification of these customs alone would make a vast difference in the economic status of the Chinese villagers.

Peasant Organization

The value of rural associations is recognized both by government and by other agencies, and beginnings have been made. The government itself has launched schemes of coöperation and some of their ventures seem to be progressing with reasonable satisfaction. The China International Famine Relief Commission has definitely taken leadership in North China and has organized some 800 societies, largely for credit. Societies for sale or purchase have thus far made comparatively little headway. There are some local societies for mutual protection. The need of societies for community manufacture has already been referred to. There is an enormous development of secret societies among the village people of China; no one knows their extent nor their influences. Their purposes are probably mutual protection, but how far they themselves become lawless aggressors is a subject of speculation. Dr. Hu Shih is quoted as saying that the Chinese is too individualistic ever to coöperate, but these secret societies seem to discount that judgment. What is needed, of course, is that the government itself shall take hold of the whole matter with the same vigor and intelligence and persistence as has been evinced, for example, in the Punjab, India.

Village Industries

Village industries are a basic need in the Chinese village. In South China the climate is such that the peasants can keep busy a goodly part of the year, but north of the Yangtze there are three or four months each year in which productive labor on the land is not done. Not only should this idle time be utilized for economic purposes, but at present it is taken quite large for gambling and other wastes. Thus village industries are needed both to supplement the income from the land, and for their moral values. A very significant part of the policy of rural reconstruction in China is to encourage the local community to provide, so far as practicable, its own needs for food, for shelter, for clothing, for tools and implements for home and farm use, as well as small scale coöperative community-shops that process local resources and soil products for the general market as well as for local utilization.

Village Education

Facts about education are hard to get, but probably an increasing number of children are being given some measure of school training. Rural education as a whole is being projected on a national scale, and intelligent comprehensive planning is evident. But it will be many a long year before China can provide the cost of an adequate system of rural education. Ambitious plans have been launched to abolish illiteracy in thirty years, and it is not inconceivable that this might be done. In many ways, this effort seems more hopeful, I think, than that of providing a compulsory primary-school system. The government is alert on this matter and has already undertaken some very interesting projects for training supervisors of literacy education.

Health and Diet

Cereals furnish four-fifths of the food of the Chinese farmers. In the North, where rice is not grown, wheat and various varieties of millet or sorghum take its place. As in other rice-consuming countries, all the authorities agree that the eating of polished rice is detrimental; not only is the unpolished rice cheaper but it is more healthful. It is a curious fact that polished rice is so much a measure of the standard of living influences even the poorest. Insufficient study has been given to the subject of dietaries, but it is pretty evident that the range of diet is too narrow. Meat is eaten very sparingly, poultry, eggs and pork are available in a measure in the villages, vegetables are used quite freely, milk is found rarely. Tuberculosis is rampant, infant mortality frightfully high.

Internal Peace as an Issue

An essential for reconstruction in China, especially in rural areas, is internal peace. Loot, taxation, property destruction—the toll is terrible and recurrent. The future of China is hopeless unless internal peace can be established. Civil war is slowly but surely draining away the people's resources, even under conditions of peace not too abundant. With internal peace, the vitality, ingenuity, and courage of the Chinese will at least have a chance. These quarrels will in time be composed. There is nothing that outsiders can do about it. China's patriots realize the situation with perfect clarity. The issue must be left to time and good sense.

Banditry

One serious phase of these disturbances is banditry. It is an outgrowth quite largely of internal warfare, combined with economic pressure. The armies either attract or commandeer the young men, pay them something, clothe them, give them probably more and better food than they have been accustomed to, work them not too hard, wrest them out of the family and village environment which have exercised pretty complete control of their actions, give them a chance to loot and to prey, then, when it has finished with them, turn them loose with nothing to do and, either carelessly or otherwise, in possession of fire-arms. Under existing economic conditions, these men find it is easier to live off the people than to attempt to live in any other way, and so the vicious circle persists. Farmers are terrified, property is destroyed, and thus banditry becomes increasingly a matter of major importance.

Village Life and Political Influence

In problems of rural reconstruction the part which the masses themselves play is always one of great importance. Village self-government is an important feature of her political history, and indeed the chief reason for her national stability. It is said to be on the whole effective. How are the village people in China likely to gain national political influence and thereby help to determine the direction of Chinese politics as well as to secure greater attention to themselves? Under the present political system, there is no such thing as a franchise. During this "period of tutelage," as Dr. Sun called it, occupational groups play the main part in the constitution.

It is obvious that usually landlords will be chosen to represent the farmers and equally obviously are apt to represent themselves rather more fully than the small proprietors, and certainly more fully than the tenants. Neverthless the masses in China have a way. They do not express them-

selves through the ballot, and perhaps if they had the ballot it would not be nearly so effective as the pressure of public opinion and the ever-present danger of mass uprisings. The Chinese peasants have more real power than the West could possibly expect from such hordes of poverty-stricken illiterates. The main question is whether this power can be mobilized and directed to the ends of genuine rural reconstruction. The very handicaps of the rural people themselves, paradoxical as it may seem, are really an aspect of their importance and of their power.

Communism in Rural China

It is impossible to estimate the influence of communism among the masses of China. A pronouncement from communist sources, apparently authentic, runs as follows:

Status of the Communist Force in China

The communists are now wielding a great influence upon the revolutionary movement in China. We constitute one of the main factors of the turmoil and unrest in the country today. We have had a long history colored with bloody struggle. We have now enlisted a huge force of the people to help us in our revolution, aiming at the bolshevization of China. We are leaving no stones unturned in doing away with any element of militarism, imperialism, capitalism, and the antagonistic policies adopted by the Nationalist government.

This is evidence, one would say, that the communists are successfully at work. One is told, however, that the so-called communist armies are largely bandits who care nothing about the doctrines of communism but enlist under its banner, largely because in this fashion they can keep up their organization and can gain sanction for their operations. Nevertheless, the actions of some of these armies in destroying landmarks and land records, on the strength of the idea that land will be nationalized, seems to be an earmark of deliberate communist teaching. This may be merely one of the extravagances of banditry. The absence of a serious landlord-tenant problem in China, relatively speaking, would seem to make headway for communism among the peasants rather dubious, once internal peace is established and sheer banditry eliminated. It must never be forgotten however that economic conditions are desperate over large areas and that communism promises improvement.

The Population Problem

No one knows accurately the population of China. Estimates vary all the way from 350,000,000 to 500,000,000; the figure habitually used is 400,000,000. Taking the whole area of China, the density of population is not excessive, and compared with Japan, the density of population per unit of cultivated land is not at all high. It varies widely however, and naturally

is highest in the areas of best land. The rate of increase is not known. Figures in regard to birth-rate and death-rate are inadequate and unreliable. Every student of the subject and nearly every observer of experience reaches the conclusion that the population problem in China is to be put alongside the question of internal peace in importance, and of course even more basically is the great problem of China. China simply swarms. The struggle for existence is very real. There are just too many people!

Measures of relief suggest themselves of course first in terms of increase of food production. This is quite feasible and has already been referred to. Again there is the possible subjugation of unused land; statistically speaking, here is a promise of substantial relief. Land to be put into forests, land eroded to be restored, land to be irrigated, land now in graves to be made available for cultivation, these and perhaps other sources of possible increase, taken together, represent a huge amount. Doubtless in time all these resources will be tapped; at present they do not afford much relief. Irrigation projects on a large scale would help.

Colonization is in the air. Manchuria especially has had an enormous increase of population during recent years, chiefly Chinese. It has an area of over 300,000 square miles and can probably support, on Chinese terms at least, a considerably larger population than at present—30,000,000.

There is an influx to the cities. Shanghai is said to have a population of 3,000,000, which some of its enthusiastic citizens predict will rise to 10,000,000 in the not distant future. Urban growth, based on industry and commerce, if it goes on rapidly enough, of course helps rural overpopulation.

Then there is the fundamental problem of limitation of population through smaller families, later marriages. Over against this potential relief, with its dubious prospect of effective controls, there stands the increase that may come from the mitigation of famine, reduction of infant mortality, and an adequate system of disease prevention.

So there looms the population problem, as yet unsolved, perhaps unsolvable, basic, all-prevailing, deeply persistent.

City Rebuilding

A former missionary in South China, revisiting the territory after an absence of fifteen years, came away filled with amazement at the revolutionary changes he had seen in the large provincial city with which he had been familiar in former days. Widened streets, modern business buildings, water supply, a dozen lines of progress evident on every hand, planned with intelligence, carried on with vigor, spelled a new urban China. Canton, a city of two million people, has changed its whole aspect in the last ten or

fifteen years. Nanking, the new capital, is being ruthlessly rebuilt. These are evidences of virility and of progress, and sooner or later this type of thing will filter through to smaller places and influence even the village life of China.

"Chinese Culture Is Rural"

A distinguished philosopher of the old school in North China, and a thoughtful student of things Chinese, who, with his confreres, is giving much time and thought to the problem of local self-government in China, made the statement that is phrased in the heading of this section. One not long familiar with China wonders just what is involved in the assertion. What is Chinese culture and what makes it rural? To what extent does rural China, the mind of the peasant, really reflect Chinese philosophy? Has rural China been depleted of its essential virility and influence? Are there factors in the Chinese psychology or social system that must be reckoned with as a prelude to economic reform? Has the West anything to contribute of ideas or of practical coöperation, in rural reconstruction? Will China evolve a system of local self-government that will be effective in taking over the controls heretofore exercised largely by families, clans, guilds, villages, and thus provide a new type of local self-government consonant with national policies, practices, and aspirations? This brings us at once to the further question, in what ways can the best phases of modern thought be successfully grafted on to the best features of Chinese culture and adapted to the intelligence and needs of the villages?

These are queries that get us nowhere except to indicate that here is in the deepest sense a background of social and psychological features to be reckoned with, and that consequently it must be studied even if it cannot be changed, because it will be almost decisive in any efforts on the part of the Christian enterprise to aid the movement for a more adequate rural civilization in China.

VI.

RURAL REHABILITATION AS A PHASE OF NATIONAL RECONSTRUCTION

THE present government of China is essentially a party government. The party is called the Kuomintang, "The People's Party." The avowed purpose and constitution of the party are based upon "the three principles of the people" enunciated by Dr. Sun Yat-Sen, "Nationalism," "Democracy," "Livelihood." The practical projects intended to apply these three principles constitute a program of national reconstruction. In all pronouncements of the government these principles are kept to the front and indeed Dr. Sun has become the national hero and his three principles apparently the national guide. Under existing financial conditions the elaborate plans for national reconstruction appear to the outsider to be largely paper plans. Nevertheless it is significant that the plans exist. Within a few months there was promulgated a plan for a national economic council and something akin to a ten-year plan, in which agriculture had a place.

Dr. Sun, in his elaboration of the principle of the people's livelihood, while standing strongly for the development of industry, stressed the problems of the tillers of the soil. He approached their problems under the head of the food question in China, and his schedule of progress consisted of the following items: (1) The use of machinery. (2) The use of fertilizers. (3) Crop rotation. (4) Irradication of pests. (5) Manufacture or processing of soil products. (6) More adequate transportation. (7) Prevention of natural disasters, such as floods, droughts, famines.

In order to put into effect these seven methods of increasing production, and thus to "liberate" the farmers, emphasis was laid upon questions of distribution. He does not stress agricultural coöperation, but does indicate the idea of saving surplus production each year. He is not a communist, but he is anti-capitalist; he says that "capitalism makes profit its sole aim while the principle of livelihood makes the nurture of the people its aim." In discussing the problem of clothing he stands for production of native goods and the boycotting of foreign goods.

It is not yet clear how far Dr. Sun's program will be followed, but there is no doubt that China is entering upon an effort at rural reconstruction. Elaborate plans exist for the education and organization of the rural folk, improvement of health conditions, and particularly training in "citizen-

ship," which at present means substantially indoctrination of the principles of the "People's Party."

In leading the way to the proper organization of agriculture and rural affairs, the government proposes to decentralize as much as possible the initiative for this development, and to place upon the various provinces, and eventually upon the counties, the major share of responsibility and cost, while at the same time the national government plans and directs tendencies. I am not at all sure, however, that at present those in charge of this movement are placing sufficient emphasis on what is, after all, the most significant area of all, the local community.

In China, the family or clan is the all-powerful unit of society. Sometimes the village or the guild may represent either restrictions upon the family or protection to it. But in the essentials of social control, the family is the dominant factor. All reconstruction, therefore, as directed from above, must either win the support of these family units, or modify their power by presenting and proving decided advantages for some other scheme. In cities, under the influence largely of returned students, the old family system is crumbling. It is not impossible, however, that the government may persuade rural families, clans, and even whole villages, to join forces in a new local unit, the rural community. In any event there must be local units of government. If these units can be based upon some natural social coherence among contiguous villages, rather than upon arbitrary geographical lines of boundary, it should result in far stronger and more effective local government.

The Mass Education Movement as a Phase of Rural Reconstruction

"The Chinese National Association of the Mass Education Movement" is the official name of an enterprise that has developed under the leadership of Dr. Y. C. James Yen. The Movement has a fascinating history and a substantial achievement to its credit. In the beginning, it was an effort to simplify the task of bringing literacy to China's millions by providing a method of learning to read which would use about 1,000 or 1,200 out of some 40,000 characters of the Chinese language—hence the "Thousand-Character System." The present government, while not committed entirely to the thousand-character system, has instituted a number of efforts to combat illiteracy, and indeed has become sufficiently ambitious to express the determination to make China practically literate in the next generation.

But the Movement, as led by Dr. Yen, has become something far greater than teaching China to read. For it was soon found that the major problem is not to teach people to read, but to give them the right sort of reading

after they have learned to read, and sufficient incentive to continue reading indefinitely. Even that is not enough. With financial assistance from America, Dr. Yen has gathered about him forty or fifty well-trained men, and altogether a staff of over a hundred, into what amounts to an experiment station in rural reconstruction. The efforts are centered in a county about a hundred miles south of Peiping with a population of some 400,000. The Movement has headquarters in the county town of about 20,000 population. As now organized there are, in the division of research—departments of survey, agriculture, public health, citizenship, people's literature; in the division of training—training schools for health workers, for leaders in school education, and for leaders in mass education, and young farmers' institutes designed to train local leaders in rural reconstruction and experiment; in the extension division—special attention to social or popular education including the home. It is planned to develop in the near future a school for mass education; attention is also being given to women's education, and possibly there may even be education in the army and among Chinese overseas. Thus far, however, the chief attention has been given to the villagers.

The names of the various departments are indicative of the breadth and scope of the enterprise. A census indicates that in the county there are about 80,000 persons between the ages of twelve and twenty-five, the majority of whom are illiterate. It is the ambition of the Movement to abolish illiteracy in this group at the end of three years, in order that at the end of a ten-year period a structure for agricultural and economic reconstruction, village self-government, and citizenship will have been reared that will serve as a demonstration of the most effective procedure along these lines in the other 1900 counties of China.

One of the most striking aspects of this movement is the spectacle of educated Chinese, engaging themselves in a coöperative enterprise for studying scientifically the life of the peasant and for demonstrating by trial and error the best means of applying social principles to the task of raising the whole population to higher economic and social levels. Personally I know of no enterprise in the whole field of contemporary efforts to advance toward an adequate rural civilization more promising for the masses of the world's peasantry.

VII.

THE CHRISTIAN ENTERPRISE AS A FACTOR IN PRESENT-DAY RURAL RECONSTRUCTION IN CHINA

What Has Been Done

IT IS impossible to state accurately what proportion of Christian work in China is distinctively rural, judging by amount of money expended, activities of missionaries, numbers of indigenous church-workers, or even church membership. The Christian enterprise in one form or another occupies nearly every part of China and to that extent is rural. Much of the school work has been in non-urban areas at least, if not in the villages proper. The large proportion of the young men who come up for higher education, particularly to the theological seminaries, are from these rural areas. A considerable number of graduates of the seminaries work in more or less ruralized areas. One of the most distinctive and far-reaching contributions of the Christian forces to the rural problem in China is the work of the agricultural colleges.

Pioneer Agricultural Work in China

In 1907 Canton Christian College, now Lingnan University, began agricultural instruction under the leadership of Prof. G. W. Groff. In 1921 the College of Agriculture was organized, largely under Chinese auspices. Some forty students have graduated during the past ten years with a degree of Bachelor of Science in Agriculture, and nearly as many more have been certified from special courses. A recently organized non-collegiate course of three years of practically Junior middle-school standing has an enrolment of about fifty. Summer institutes have given facilities to rural workers and special winter conferences have frequently been held. The College maintains departments of animal husbandry, agronomy, horticulture, and plant pathology. The course in animal husbandry has more students than any of the others. The evidences of research are indicated by a considerable list of publications, a valued science journal now in its ninth volume, an agricultural bi-monthly in its eighth volume. The College receives considerable government aid for its instruction and research. An outstanding phase of the work of the University is connected with silk culture, both in experimentation and distribution of approved and tested silk worms. The work was begun in 1918. The Provincial Bureau of Sericulture is now located at, and its work coördinated with, that of the University.

The College of Agriculture and Forestry of the University of Nanking

This institution is the greatest contribution to China from the West in the field of agricultural education; indeed in no land of the so-called missionary areas is there a college of agriculture of the same scope of service or extent of achievement. It is probably at the present time the most influential institution of its kind in China. The agricultural work was started in 1914 by Mr. Joseph Bailie. The same year Mr. J. H. Reisner arrived and for seventeen years was its leader. The past year 171 students registered in the College, the largest enrolment of any of the colleges of the University, and forty in the Rural Teachers Training Course. More than 200 graduates in agriculture and forestry have gone out from the college. Including a one-year special course in agriculture, the rural normal school, and the rural leaders' training school, the College has sent out 500 graduates since its organization.

Instruction is given in the departments of agricultural economics, agronomy, botany, forestry, horticulture, rural education, and sericulture. Research has been carried on in nearly all of these departments and some of them have developed rather remarkable projects. The College did the first agricultural extension work of any institution in China. An agricultural and forestry newspaper during its eight years of publication h as had a very wide circulation. Short courses have attracted hundreds of students.

A research library was established some years ago with the object of collecting available Chinese literature on agriculture and related subjects. About fifty thousand volumes of Chinese books have already been assembled. Other projects of the library include a collection of provincial gazetteers, some of them 400 years old; an annotated bibliography of old agricultural literature; an extensive index of agricultural periodicals; a newspaper clipping service.

One of the unique and most useful developments of the last few years has been the establishment of coöperative experimental centers in central and northern China, some fifteen or sixteen in number, all of them with two or three exceptions connected with some existing Christian educational institution. At present the work is almost wholly in experimentation, but as soon as funds will permit extension service from each of these centers will be developed.

Other coöperative relationships of the college, as listed in official reports, number more than twenty, including government departments, voluntary organizations, and agencies and institutions in other countries. One of the most fruitful of these is a crop improvement project, in coöperation with

Cornell University, by which several of the ablest of Cornell professors have been "loaned" for service at Nanking.

The general extension service has done work in more than 130 counties and its statistics indicate that, during a period of eight years, through lectures, demonstrations, exhibits, and similar activities, it has reached more than 600,000 people. It has shown the farmers how to control the smut disease in cereals, helped to introduce farm machinery, coöperated with central and provincial governments, and has even made loans to farmers.

The rural leaders' training school, covering one year in school and one year in practice, is of peculiar value to men who feel they cannot afford full college work but are anxious to become community leaders.

In some respects and certainly in the fields lying close to the problem of the Christian Church, the research projects of the department of agricultural economics, which in truth covers sociological investigation as well, are outstanding. The scope and value of these projects may be indicated by some of their titles: Mapping the rural community; farm management studies to ascertain the factors affecting profits in farming; farm tenancy; types of farming; weights and measures; population studies to ascertain the growth and composition of the farm population; study of prices to ascertain whether the prices of things the farmers are buying are increasing more rapidly than the prices of the things they produce. The bulletins and articles written by members of the department number over fifty, and Prof. Buck himself has written a standard and authoritative study on Chinese farm economy, the best thing of its kind in print. A number of coöperative credit societies have been organized under the auspices of the department.

At present the department is engaged in a piece of investigation of unusual importance and of wide scope. It is a study of land utilization and has had the approval of the Institute of Pacific Relations and of the Social Research Council of America, and is aided financially by the Institute of Pacific Relations, by the Scripp's Foundation, and by the Milbank Foundation. The purpose of the study is announced as follows:

> There is a threefold purpose in the project. One is to train Chinese in the methods of research in land utilization. Another is to make available knowledge of China's agriculture, for teaching purposes, for Chinese students, for improvement of the industry and for a basis of national agricultural policies. A third purpose is to make available to those interested in China's welfare certain elementary information about land utilization and population in China. This will do much to raise China's prestige in the eyes of other peoples since reliable statistics for China are noticeably lacking.

Other Universities

Yenching University at Peiping for a time had some agricultural work, but by agreement that has been taken over by the University of Nanking,

and will be confined to experimental work in crop improvement. Recently the Department of Sociology and Social Work of Yenching established a sociological experiment station in Ching Ho, a village a few miles distant from the University. The program of this station includes family welfare, social education, club work, public lectures, recreation, health, agricultural extension, and rural research. The community was first surveyed and the program, which covers seven years' work, is based on this survey. The purpose of this station is to provide opportunities for students in rural community organization and rural social service, as well as to work out helpful programs for the village itself.

Fukien Christian University at Foochow has not established technical agricultural work, but is interested in rural problems. The Department of Biology is stressing applied work in the field of crop and animal production. The president of the University believes strongly that interest in various aspects of China's village problems should eventuate in studies in economics, sociology, and political science, and perhaps in other fields.

Agricultural Work in West China

The province of Szechwan in western China is one of the most remarkable areas of the world. Almost completely isolated, having at present no main channels of communication with the outside world except the Yangtze river, containing a population estimated from 40,000,000 to 50,000,000, it carries on now as it has through the centuries. About a dozen years ago, in connection with West China University, Mr. Frank Dickinson began experimenting in animal husbandry, crops, and fruit grafting. Mr. A. J. Brace, in a letter to the *Chinese Recorder* published in May 1931 says of this work:

> The beginnings were humble, but it is nothing short of marvelous to see what has been accomplished by way of development, and the securing of valuable coöperation from many Chinese sources. Students in Christian schools took to gardening for self-help through middle school and college. Christian students have caught the enthusiasm and in the holidays plan group visits to rural communities with a practical program that embraces preaching, lecturing, teaching the characters, hygiene, cow and pig raising, as well as poultry keeping. General Yang Sen made his big contribution to the province by initiating good roads. He also subscribed a good sum of money to help Mr. Dickinson bring in foreign stock to improve the milk strain in the cattle of West China.

Agricultural Missionaries

It was not feasible to visit all of the agricultural missionaries serving in China outside of the colleges, but their work is so significant that I want to write a few words of appreciation for what I myself saw.

For the past eight years Jefferson Academy at Tunghsien, a dozen miles

east of Peiping, has been running a department of agriculture and rural extension, under the energetic leadership of Mr. James A. Hunter. It has now been organized as a Rural Service Department. A series of fairs are held during the autumn, which are thoroughly educational and extremely practical. Prizes are offered for real improvement by the farmers. The attendance has increased and tangible results are already seen. Short courses are held during the winter, most of the students being fairly mature farmers. Successful attempts to improve poultry stock and to distribute better stock have grown to considerable proportions. The department is now coöperating with the College of Agriculture of the University of Nanking in experimental work.

Under the leadership of Mr. Leonard Outerbridge of the American Board Mission in North China, acting as Honorary Agricultural Adviser of the China International Famine Relief Commission, wide distribution was made of several types of drouth resistant grain sorghum grown in North China, including *kaoliang*. There can be no doubt that in the field of plant improvement lies a major measure for famine relief in North China.

The Methodist mission at Changli in North China has adopted a "fourfold" program of evangelism, adult education, health, and agriculture. Dr. Willard J. Simpson is making agriculture of influence in helping the churches to improve their economic conditions. He is in territory where orcharding can be made quite a factor and is looked to as guide and counsellor for many projects in an area that is in reality too extensive for one man to cover. The delegates from this mission to the rural conference agreed that they should experiment with one or more rural community parishes, and if this is done Dr. Simpson will be in an especially advantageous position of service.

A Literacy Campaign in North China

Some seven years ago Rev. Hugh Hubbard of the American Board Mission in Paoting-fu initiated a movement among the thirty Chinese evangelists with whom he coöperates to lay before the villagers an opportunity to learn to read by means of Dr. Yen's thousand-character system. Each village must furnish the teacher and a place for the school. The church aids financially to the extent of not over six dollars for the four months in a class with the minimum of twenty pupils. It is not required that the teacher should be a Christian, nor is religion discussed during the lesson hour. During these years over 35,000 have enrolled in the classes and about one-fourth of that number have passed the examination for literacy. The coöperation of teachers, village elders, officials, and gentry, and friendly contact with thousands of the best youth of the vil-

lages, gave to these people an entirely new idea of the purpose of the Christian enterprise. The objective and the motive were to help the villagers. From the standpoint of the Church, however, there came an acknowledged leadership in rural reconstruction, and during the period an increase of seventy per cent. in church-membership, made up largely of young literates. In its purpose, its method, its management, its results, this project it seems to me is almost a model for the Christian enterprise in rural China.

The literacy movement in China deals almost wholly with boys and young men. A notable exception is the work carried on by the Methodist mission at Changli under the leadership of Miss Mabel Nowlin. She has associated with her several Chinese young women of enthusiasm and capacity. On a smaller scale but with similar results the success of the literacy work of Mr. Hubbard has been repeated here. In some respects this work with the women and girls is more challenging and more significant than the work with the men and boys. It can hardly be repeated too frequently that needs of village women and girls receive quite inadequate attention. Changli deserves credit and high praise for its skillful pioneering.

During the spring of 1930, there was held at Tinghsien a literacy institute attended by something like ninety Christian leaders, at which the resources of the Mass Education Movement were placed at the disposal of the institute. As a result many new projects, particularly in North China, have eventuated. One of the best planned of these was in the English Baptist field at Shantung, under the leadership of Dr. Wm. Djang. Some 150 classes were organized and a fair proportion of the pupils went through the four-months' period of study. Additional interest in the Church became immediately noticeable.

The Rural Institute of the School of Theology at Tsinan

In the market town of Lung Shan, about twenty miles from the busy city of Tsinan, there has been established a unit for experimental, demonstration, and laboratory work, as an adjunct of the training of rural pastors in the School of Theology. The plan includes a school of a model type for village people; a resident nurse to be on call for the whole village together with regular clinics served by men and women doctors from the School of Medicine; and a community social center. (It is hoped to develop this into "the social and recreational heart of the village" and serve the whole community.) Experimental work on the farm has been made possible both through the Shantung Famine Relief Commission and through the coöperation of the University of Nanking. Literacy classes both for men and women, a reading room, and of course a church and religious work complete the project.

One who has had the privilege of inspecting a piece of work of this sort and learning from those in charge of their intense desire to recast the processes of training efficient rural pastors, wishes that those who have grown doubtful about the continuance of the missionary enterprise could see and understand the meaning of this new venture. Dr. Chas. A. Stanley, the dean of the school, is thoroughly committed to this objective approach to the problems of the rural minister, and, with adequate financial support is prepared to make a contribution of inestimable value to the village service of the Church.

The Rural Training Project of Nanking Theological Seminary

The catalogue of the Seminary for 1929, significantly stated that:

> It is a well-known fact that eighty per cent. of the people of China are in the country. A ministry which is neither satisfied nor willing to serve the rural community is limited to one-fifth of the people. The minister who does not understand rural life, who cannot face the rural problem, would better not be sent to the rural churches. If China is to be given the Gospel so that all the people may have an opportunity to know its power, the churches for the rural communities must be largely multiplied. These facts are held to determine that the Seminary must provide courses to prepare men for this type of ministry.

The Seminary has thus committed itself to a program of special training for the rural ministry. Dr. Frank W. Price is giving a share of his time to the starting of a rural church department.

The Seminary proposes a broad program of social service designed to be carried on largely by local leaders under the training, and with the coöperation, of the College of Agriculture and Forestry and the University hospital, to cover such endeavors as agricultural service, medical service, a people's school, promotion of home industry, reforestation, fruit growing. Careful experiments are to be inaugurated with respect to materials and methods for the rural church, religious education, the linking of social and religious programs, developing local leadership and support. There is to be an intensive study of various aspects of rural life, customs, psychology, needs and resources as they affect the task and opportunity of the Church. The program of the Church centers around a well-trained, average-grade pastor and voluntary but trained leaders in the local church, and is to be well balanced with respect to evangelism, religious education and service, a program which can be duplicated with limited leadership and resources in hundreds of rural churches in China.

An experimental and training area has been selected at a market town, Shunhwachen, located a dozen miles from Nanking, a typical community with a church, the center of an area of over fifty villages and a population of nearly 20,000 people. The Nanking College of Agriculture has made a

survey and map of the area. The Seminary is making a study of the social and religious life of the community, of the church-members and their families, church attendance, literacy conditions, possibilities of self-support, material in the daily life of the people which may be used in religious education. There are already experiments in seed distribution, Christian use of festivals, the people's school, recreational and religious education programs for children in the government primary schools, home religious education, and special training of lay-workers in the church. Students are taken out to the community for periods of intensive study and practice under supervision. The work of research and experiment is separated from the administration of the local church. The local program, it is hoped, will be a demonstration of the capacity of local leadership, both of pastors and lay-workers. Every endeavor will be made to give other rural churches the benefit of the experience gained here.

Such is the beginning of a new day for the rural church in China. The aims of both of these projects are sound, and leadership is in the hands of men at once devout and of keen insight, scholarly and practical. If this sort of thing can be supported at a few strategic centers in China, more will be done to advance the Christian enterprise among the villages than perhaps by any other one means.

Rural Work of the Young Men's Christian Association

Under the devoted leadership of a Chinese Christian of great earnestness and personal charm, the Young Men's Christian Association has been helping in an experiment in rural work in a village in East China. Mr. Philip Cheng simply went into this village and began to be friendly. An old temple, with its equipment, the central point of twenty-two hamlets of the area, was offered for use. The main projects have been in imparting useful knowledge, promoting hygiene and public sanitation, opposing such evils as gambling and drinking, offering games and music, frankly standing for character-building, and in general in organizing small groups for self-development and service, and in helping in local self-government.

A cut-silk industry was started as a means of absorbing spare time, and it was also hoped that this industry would so add to the income of the village that the people could easily support a service enterprise on a permanent basis.

This particular project illustrates the almost certain response of the village people to the leadership of a man who quietly, modestly, lovingly if you please, gives of himself freely to practical helpfulness and neighborly intercourse. It should be studied as a method, completely indirect, of genuine service and eventual Christian allegiance. Mr. Cheng kept the

name of the Young Men's Christian Association in abeyance, but it would not stay hidden and the village is now quite conscious of the source of this piece of helpfulness, but quite unconscious apparently of the antagonism which often is aroused by direct Christian propaganda. The main defect in this enterprise is that so far no means have been found by which it can be made locally self-supporting. It serves at present as an admirable demonstration center, but like all other enterprises in the rural field in countries of huge populations, it can spread only as out of the experiment there emerges a practical working formula by which the type of project can be multiplied indefinitely in other villages.

I was told that the Young Women's Christian Association had three different rural projects in China, but I was unable to visit any of them.

A Coöperative Project for Investigation and Service

The initiative in a proposal that has within it the seeds of an unusual contribution to the Christian enterprise in China was taken a year ago by the China Council of the Presbyterian Mission in China, when it passed a resolution offering the services of one person in a coöperative effort with several other missions, for the purpose of studying, and lending aid to, the village churches, of a type somewhat similar to that which the Mass Education Movement offers to the public generally, but which avowedly and wisely does not deal with the religious aspects of life. The new proposal begins, as it were, where the Mass Education Movement leaves off, and would approach the community problems of the villages from a distinctively Christian angle. Four or five missions have already signified their interest. They plan to make special studies and render expert assistance to Christian work in rural communities along such lines as the coöperative movement, farmer's literature, surveying the religious life of the community, the development of lay-leadership, the place of rural industries. I had the good fortune to meet the group which is planning this new venture and was deeply impressed with their breadth of view, and their recognition of the need of close study of conditions and of practical assistance both to pastors and lay-leaders in interpreting Christianity in its application to the everyday life of the people.

Other Evidences of Rural Interest

During the past few years there has been a decided and even an aggressive movement on the part of the Christian enterprise toward developing the rural field. The Chinese delegates to the Jerusalem Meeting of the International Missionary Council made clear their conviction in regard to the importance of rural work. About three years ago a rural secretary was

appointed as one of the permanent staff of the National Christian Council of China. The Council was fortunate in its choice of a man, Mr. Chang Fu-liang. He has given full time to the work and has written a series of very valuable articles now embodied in a pamphlet entitled *The Christian Country Life Movement.* He has now associated with him two other able men giving full time to the Council, each paying considerable attention to the rural problem—Mr. Sun as literary secretary, and Dr. Han as secretary for youth. During the past year Rev. Hugh Hubbard, of the American Board Mission in North China, was "loaned" to the Council for special service in the field of mass education among the villagers.

Fresh evidence of the continuing and developing interest in Christian work among rural people in China is shown by the two conferences on rural work which were held in the spring of 1931, one at Yenching University, where some sixty delegates were together for four days, the other immediately following at Cheeloo University, at Tsinan, with a somewhat larger list of delegates.

The biennial meeting of the National Christian Council was held at Hangchow, April, 1931. The editor of the *Chinese Recorder*, organ of the missionary enterprise, said of this conference: "The meeting geared personal evangelism into social passion. It sought to respond in a Christian way to China's challenge to social reconstruction." The pronouncements in regard to evangelism and religious education, home, stewardship, youth movement, industrial problems—all phases of the Five Year Movement—were practical, forward-looking, and all surcharged with a distinctive religious message. The rural problem came in for its share of attention on the main program, in a special section, and in the findings. A correspondent in China of an American religious paper was sufficiently impressed with the discussions on this subject to say in his report of the meeting:

> The outstanding development was manifested in resolutions (formal votes and personal resolves) to concentrate in rural fields upon the development of Christian communities instead of merely creating and supporting a church.

VIII.

THE FUNDAMENTALS OF RURAL CHRISTIAN WORK IN CHINA

IN PART ONE of this report an attempt was made to explain the reason why certain emerging principles seem to be widely applicable in an aggressive promotion of the Christian enterprise among village people.

In this chapter it is proposed to discuss each of these so-called "fundamentals" with reference to their validity in China. The following are the principles referred to:

(1) A Convincing Message to Village Folk.
(2) Educational Evangelism.
(3) A Rural Community Parish the Central Feature.
(4) A Community-Serving Church.
(5) A Trained Christian Leader of the Community.
(6) Lay Helpers in Christian Community Building.
(7) Local Self-Support of the Community Church.
(8) A Rural Service Staff.
(9) Comprehensive Rural Studies.
(10) Coöperation Among the Agencies of Rural Reform in China.
(11) A Program of Immediate Steps.
(12) An Adequate Plan of Coöperation from the Peoples of the West.

A Convincing Message to Village Folk

"The Gospel" is, of course, the message. All that is intended here is to call attention to some special considerations that it is believed rural workers need to have in mind.

A hint of what is involved in presenting Christianity to Chinese villagers may be gained from the results of a conference with a group of twelve Chinese evangelists and pastors gathered in a village home in North China. Stating the main reasons why in their judgment more villagers do not come into the Church, eight of these twelve said it was due to Christians who are inferior intellectually and morally; eight, that Christians do not sufficiently contribute to village uplift (for Christians must be practical); seven, that old family and religious customs stand in the way; four, that the memories and legends of the Boxer persecution of a generation ago were powerful; four, that people prefer their own old religion to a "foreign" religion; four, that

economic pressure prevents the Christian from living up to the Christian teaching; one said ignorance, lack of education, is mainly responsible.

In answer to a question as to the causes of back-sliding on the part of Christians, causes were put in this order: (1) cannot read and do not get fed spiritual food; (2) a non-Christian environment, especially ridicule; (3) lack of guidance and help; (4) quarrels among Christians; (5) wedding and funeral customs; (6) one Christian only in a family has a hard time of it.

In reply to the query as to what points in the Christian message seem to be most effective in convincing the villagers that they should become Christians, again the replies are in the order actually given, though perhaps not in terms of relative emphasis: (1) service (the social gospel); (2) the inclusive love of Jesus for all classes of sinners; (3) sufferings and death of Jesus; (4) Jesus broke class barriers; (5) Jesus lived his gospel. These men said that older Christians tend to be appealed to by the personal elements in religion and newer and younger Christians by the social elements in religion, although the pastors themselves saw no necessary conflict. Great emphasis was laid upon the value of practical help on the part of the Church to the people.

These queries, given without warning, answered without preparation, are merely suggestive, but perhaps they indicate the things which the Christian message has to meet, the importance of constant study of those factors which help or hinder, and the need of great ingenuity of method so to state the essential religion of Jesus as neither to pervert it nor to fail to make it winsome.

I should like to venture here to stress what has been brought out in other parts of this report, that constructively the Christian message to village folk should give emphasis to the development of a Christian personal character and to the making of a more Christ-like community, with all that is involved in these two conceptions, intimately interwoven as they are. Those experienced with Chinese village people say that "living with a purpose" is still the big need among villagers, both personal and social. A remark made at one of the conferences is also significant: "If you can talk to the farmer on things he understands, he will listen to you on the things you understand." This carries of course the implication that this message of personal and community development must be on such immediately practical lines as to appeal to the good sense of the villager. It by no means indicates that this appeal will be merely for material advancement, though it cannot ignore the economic problem.

Educational Evangelism

Reliance upon preaching as the sole means of progress for the Christian enterprise is rapidly passing, but a full alliance between religious education

and preaching has not yet been fully achieved. The Jerusalem Meeting of the International Missionary Council spoke of "education as fundamental method." But even in religious education itself, there is still too much dependence upon required religious exercises in schools, or upon conventional Sunday-school methods and the superficial study of Bible passages. In any shift of emphasis, there is a possible danger that evangelism in the sense of a strong spiritual appeal may be minimized. Direct evangelism will continue to have a place of basic significance. But the desired ultimate results of proclaiming the message and of Christian nurture are identical, and the greater stress in a country like China, I think, must be placed upon education. There must be "preaching that persuades," but persuasion is gained more frequently by understanding, and the demonstration of actual Christian living, than by proclamation. One of the most successful evangelists in China says that it is "easy to convert, hard to keep." One might suggest that an important phase of rural work is a careful restudy of methods of evangelism with special reference to the welding together of the distinctly evangelistic and the truly educational. Unfortunately a great many of the pastors of village churches in China have gained the impression, probably from the West, that the chief function of the pastor is to preach, and that preaching consists in a rather traditional sort of sermon once or twice a week. It would be unkind to assert that this is universally true, but it is all too prevalent and all too ineffective. It vitiates the whole idea of the purpose of the Church and the place that it should occupy in the community, of the leadership of the pastor, and of the attitude of non-Christian people toward pastor and people. It is habitually deadening, frequently disastrous.

Let it be said at once, lest there come misunderstanding, that the emphasis upon the Church as an agency of community-building and upon the social message of the pastor and his function as a community-builder, should not lead him or his church away from the central place which should be given to worship in its best and finest sense. Indeed, worship itself is regarded too narrowly in many circles. The place and method of worship in the rural home, worship rituals for rural villages, the daily altar perhaps in the village center, worship in the fields, worship in connection with festivals of the seasons, to say nothing about worship as a part of the ritual of the Church—all these things offer rich opportunities for a spiritual upbuilding of the Church and of individuals as Christians.

It has been suggested that a rural church, instead of being built in the market town, might be erected in some convenient and perhaps beautiful spot quite close to the town, and might become a center for pilgrimages as well as for regular service.

In one conference, it was asked whether Christian deputations of laymen might not be organized as well as evangelistic bands, and even itinerating groups of specialists, thus coördinating the efforts of full-time and part-time workers in a series of evangelistic campaigns on broad lines designed to meet as wide a range as possible of personal and community needs.

One of the Christian leaders of China, a university president, believes that there might be a sort of Chautauqua circuit of propaganda bands going out from the community parish. These people might be older laymen or students in colleges and seminaries.

With respect to religious education, attention should be called to the findings of the Hangchow Council on this subject. Perhaps the heart of them lies in remarks made by Dr. Corley in conference, that personal conversion is a registry in the school of religious living, and that religious education is education in the school of living like Christ.

The idea of utilizing Sunday more fully, under the leadership of the Church, in such fashion that a program of worship, of discussion, of definite plans for community development, of items of education to meet varying needs and situations, and a measure of sane and fine recreation, should be embodied in at least an experimental plan. The Christian message and purpose needs both to be dramatized and enlarged, so that its applications may be made clear to the village people; it needs to correlate itself with other agencies and activities; and it ought to lead. Its method and its appeal have been all too narrow. This is not to sensationalize it, but to humanize it.

There seems to be considerable favorable opinion on behalf of the making of a "Village Bible." Indeed, in the literacy movement, something like this is already under way. There is, too, a place for handbooks that would answer such questions as what should a Christian "inquirer" read, what should a church-member read? Something akin to the Farmers' Bible Commentary, suggested in Japan, might be useful in China.

A Rural Community Parish the Central Feature

In China, as in other countries, the question of extensive as over against intensive work was everywhere discussed. The thought in the field, so far as I was able to sense it, is clearly toward the adoption of areas of concentration. Hence the idea embodied in the "rural reconstruction unit" of India was constantly up for consideration and became the central thought in the resolutions and plans at the various conferences, and came to be phrased as the "rural community parish."

What is a rural community parish? Without attempting to frame a scientific definition it may be said that it will consist of a geographical area

inclusive of those villages which form, through the actual habits of people, a rather natural local grouping of villages. For example, in some part of China one will find repeatedly a group of perhaps ten to fifteen villages, the inhabitants of which habitually and with a considerable degree of regularity visit a central market town. As a rough measure of the size of this area, there was an inclination to agree upon habitual walking distance, and that in turn seemed to be as a rule in the neighborhood of eight to ten *li*, or two and half to three miles in radius. Such a rural community parish would therefore occupy an area in the neighborhood of five miles in diameter and contain from twenty-five to thirty-five square miles. The boundaries of course have to be locally determined in each case, sometimes arbitrarily. The population of such areas varies widely, but apparently will range from 10,000 to 15,000 people.

The general argument for the rural community parish may be repeated here briefly. It is based on the conviction that for effective work there must be units or groupings of people. In the last analysis, the individual is the unit of interest of the Christian enterprise, the man or the woman as a person. It is obvious also that the emphasis which sociology places upon the family unit has unusual validity in China because of the almost impregnable part which the family plays in Chinese life. The hamlet is a grouping of houses, in number from a half dozen to perhaps thirty or forty, but like the small village it cannot possibly support a church. The county is too large a unit, because the Chinese county averages a population of possibly 200,000. The present local governmental divisions of the county are arbitrary and not always uniform. But there does exist already in these market areas a sort of community. The individuals within it may not be community-conscious or have many organized community interests or activities, but they do get together more or less, they do have considerable acquaintance. A map will show that most of their paths lead from the circumference to a center. It seems rather sensible, therefore, to utilize and develop this area for a self-supporting and community-serving church, and we may call it a parish. Such an area as has been described also seems to be the most effective one for intensive work. It is compassable. It is not too difficult for the leaders to reach all parts of the area.

There are those who question the wisdom of devoting all the energies of the Christian enterprise to these units of concentration, to the neglect of other areas. All one can say about this objection is that while "there is that scattereth and yet increaseth" there is also that scattereth and reapeth nothing. Areas of wide extension have heretofore been justified because of the desire to "occupy," to "proclaim the Gospel to every creature," not to fail "to sow the seed," hoping that haply some of it would spring up and bear

fruit. But if the mission forces, especially with their limited personnel, are to help in the maximum way they simply must concentrate. If the Church itself is to be really effective in community building, it must concentrate. If a service program is to have any real weight of influence, it must be concentrated.

Another objection arises in South China, where whole villages are often populated by a single clan, which means not merely that the inhabitants are all related, but that literally they are clannish. They are almost impermeable to outside influences of any sort. Here again experience must be the guide and one can only say that even under these conditions the attempt to establish these parishes is probably no more hopeless than to try to win the community to Christianity in any other fashion.

One question occasionally asked was, why not take one village first and do intensive work there and gradually spread the plan throughout all the villages of the parish? My own answer would be that in the first place the small village is too small to support a church, unless by some miracle a large fraction of the population, in the neighborhood of one-third or one-half, could be brought into the church. In the second place, the very effort to intensify work in a single village, say in the market town, is almost sure to develop all sorts of arguments why that work should be brought to its completeness of efficiency before other villages are entered.

It was sometimes said that this program is too big and means awaiting the leadership of specialists, that the local leaders are not competent for this big task. It must be made clear that a full-rounded Christian work in this local community is a goal and cannot be achieved at once, though the whole idea must be present from the start. The thing to do is to make a beginning, to proceed to develop as rapidly as feasible, and to ask for service specialists to assist. After all, there is nothing particularly complicated about the notion, there is nothing to scare away the timid. It really means, that instead of being content with individual Christians here and there, or with ineffective subsidized churches scattered about, each with perhaps twenty-five or thirty members, having no special influence upon their surroundings, we will plan for a strong self-supporting church, fit to build a more Christ-like community out of the population surrounding it, and endeavoring to serve in every possible way that represents a putting of the essential Christian spirit into the thinking and the activities of these people. There is, of course, a place for scientific study of the community and of methods of community work, but the more important thing is to gain experience under the leadership of this fundamental idea. The aim is a Christ-like community, the abundant life for all; the power-house is a Church that will be a living example of the religion of Jesus and His desire

to serve mankind; the method will be to transfuse all departments of life by the spirit and teachings of Jesus. Thus the Church, while by no means performing all the functions necessary in the community, will be the center of power.

There is in China considerable use of the phrase "church-centric," as exemplifying, I imagine, the main service to be rendered by the mission forces, that is, to help secure an indigenous Church. I am a little concerned that this word, church-centric, may become too popular; for it seems to me that we do not want anywhere a Church that regards itself as an end. It is a means to the building of the Kingdom, and the Kingdom is to be built in these little groupings or units that are the community. I prefer to think of the Christian enterprise in its local area of influence and activity as having the ambition to be "community-centric."

Several institutions have established local units. These, however, are distinctly designed as laboratories for students. This distinction is here emphasized because in the public mind they may be thought of as models for the rural community parish. They are rather experiments, demonstrations, adjuncts to training courses for rural leaders. Their methods should be such that they can be transferred to working parishes. Of necessity, however, the personnel needed to carry them on, the budget necessary for effective work, even the physical equipment, may and probably will make much larger financial demands than could possibly be sustained by a working unit.

Much of the argument for the rural community parish, if it is valid, applies also to the desirability of creating groups or clusters of contiguous parishes, so that they will have the benefit of neighboring experience, comradeship, exchange of workers, and above all, more effective and more economical service from those rural specialists that are soon to be described.

A Community-Serving Church

In the group of Chinese pastors and evangelists already mentioned, the question was asked, what do you think of the place of practical service, and what forms of this service have you actually done? The group was unanimous in approving of practical work. They emphasized improved crop production, education for a better livelihood, literacy classes, consumers' coöperation, hygiene. As to forms of work actually performed in this group of twelve: Twelve had carried on mass education; eleven had provided reading rooms; ten had procured for their people drouth-resistant seed; nine had written letters and mottoes for their illiterate friends; eight had supplied simple remedies for physical ailments; seven had taken the leadership in war-relief—that is, the results of looting and so on; five had

vaccinated their people; three had half-day schools for children. Other enterprises mentioned were helping to colonize a group of emigrants into Manchuria, famine relief, agricultural fairs, the organization of local societies of some sort, such as a loan society, a thrift society, a rural coöperative society.

The particular program for each rural community parish will have to be worked out on the spot in the light of general principles, but in terms of actual situations and needs. In China, after discussing a "four-fold program," already in operation in some places, and a "ten-fold program," which had been a subject for discussion in India, the conference groups rather settled upon what may be called a "six-fold program" for community development, as follows:

(1) Toward an educated village;
(2) A ministry of health and healing;
(3) Improving the people's livelihood;
(4) Providing play and recreation;
(5) Helping the home-makers;
(6) Leadership of community forces.

Toward an Educated Village

There seem to be the following groups to be considered in village education in China:

(1) Children of pre-school age, candidates for day nurseries and kindergartens.

(2) Children of normal primary school age, say six to ten or twelve. For these, literacy and the elements of education from environment would seem to be the essential thing.

(3) Literate youth who have left school. A few of the village youth will go on into various grades of higher schooling. The majority will remain in village life. They need forms of continuing education for this village life.

(4) An age group approximately twelve to twenty-five, who have failed to attend school or who have relapsed from literacy. The first need for these is literacy, followed by opportunities for continuing education.

(5) People twenty-five years old and upwards.

There is no question but that main emphasis in village education should be placed with the four groups already mentioned. But these older persons will not be neglected in a well-balanced program. They are educable, and for nearly a generation will constitute the majority in the village. Both literacy and continued education for them are greatly worth while.

(6) Mass education for the illiterate remainder. One cannot imagine such progress in village education in China as shall not leave a considerable,

perhaps a very large, fraction of the people still illiterate. To give this illiterate remainder continued educational attention by appropriate methods is called for by the basic needs of village life, which require the substitution of intelligent coöperation for better living in lieu of superstitious practices and traditional attitudes.

It is quite outside the bounds of this report to attempt a discussion of all that is involved in the development of any educational system intended to meet such a situation as this. But the analysis may serve the purpose of revealing the problem of village education in China, and a basis for raising a few issues that bear upon the relation of the Christian enterprise to it.

It is all too easy to put on paper a scheme of education which the Christian enterprise should foster. The Christian forces have always stressed the matter of primary education, doubtless from the religious point of view. They are now working under especial difficulties, because government regulations at present prohibit religious instruction in the curriculum of the lower schools. Some of the missions have refused to continue their school work under these restrictions. One cannot avoid asking whether an even larger principle may not be invoked than that of the right to teach religion as a part of the school work. There is evidence that religion can be imparted outside the curriculum. Doubtless the issue of religious liberty is involved and must not be abrogated. Furthermore, quite apart from this question, is it not a sound contention that the Christian should insist that his child shall be literate; that if possible, the literacy be gained through attendance at a public school; that, if the public school be not available the Christian Church itself shall make the most strenuous endeavor to provide facilities for this indispensable beginning of education?

A second desideratum is that every Christian adult should be literate. This is a hard saying and will probably have to be modified in practice. I found that there were some leaders who were ready to insist that no person be admitted to the Church unless literate, that is unless able to read Bible portions with reasonable freedom. There is obvious difficulty in requiring older people who may be converted to become literate before they join the Church. But it might be possible to insist that no person up to the age of twenty-five will be admitted to the Church unless literate. If any such requirements are set up, provision for literacy classes must of course be made. The outsider cannot pass judgment upon whether the thousand-character system or some phonetic system, or a combination of the two, may be the most effective as a method. Many people emphasized the need of some "swift-word method," a phase of phonetics that one can learn perhaps in a day or two. But the need of literacy in the Church can hardly be over-stressed, nor its religious value in reading and understanding the Bible

and other religious literature, its economic importance, and its worthwhileness in laying the foundations for increasing knowledge. As one pastor put it: "The peasants need enough knowledge to accept modern knowledge."

The most significant aspect of mass education in China is "the follow-up." Making people literate is the barest beginning of the problem. What shall people read once they become literate? The need of providing appropriate reading material for the new literates is the major educational problem in mass education. This is especially so from the standpoint of the Church, anxious to promote reading of any good sort, but especially eager to promote reading that helps to develop Christian character and the Christian community.

Perhaps there is no other item in the whole range of Christian activity in China that should be more appealing to the philanthropic West than financial help at this point. Literature must be created, printed, distributed. It must be put out at a price that can be paid by the peasants, probably a price that is not a commercial one. The literacy movement is going on apace in China. The Church ought to be at the very forefront. It should be possible to say in another generation that the Christian Church in China is practically a literate Church.

Reference has been made to the desirability of literacy classes for people of twenty-five years and older. Dr. Yen and Mr. Hubbard have wisely confined their work thus far to the age group substantially fifteen to twenty-five. But the older ones must not be left out of account by the Church. I must take space to record an unforgettable scene. In a little village in North China, miles in distance from any city and hours in conveyance by springless Peking cart, we were visiting an evening literacy class. It was held in a room of perhaps twenty by thirty feet, with a high ceiling, a room which was part of the farmstead of a man who had offered this room free to the class. The class consisted of persons ranging in age in most cases fifteen to twenty, but with a group of six or eight little boys on the front seats, all of whom were said to be above ten years of age, but who looked to the Westerner to be not over seven or eight. After observing this class for a time we were taken into a smaller adjoining room. Here was a class of seven or eight adults. The youngest of them said he was twenty-seven years old. There were two or three in the forties, perhaps two in the fifties, one or two in the sixties, and one, partly deaf, seventy-five years old. Each face had its distinctive character. All were trying to learn to read. It was a picture worthy of a Rembrandt.

Literacy work by the Christian enterprise in China is good in itself, and it keeps the Christian members reading and learning. The literacy class

helps to develop local leaders; tends to pick out automatically a higher quality of church-members; ties closely with educational evangelism; and establishes customs and habits and ideas in the community that make it easier to persuade the illiterates of progressive measures.

People's Institutes. In one of the important mission areas, where there had been for a long time a middle school which had been very successful but had been given up because of the government ruling on religious education, the efforts of the missionaries and the Chinese Christian leaders have been turning partly toward literacy classes, and partly toward an industrial Bible institute which had gathered some twenty-five young fellows, each one to learn weaving or carpentry or something of that sort. The school did not have to be registered and could teach what it wanted to. The Bible therefore became a part of the daily program. This experience, together with a growing emphasis on the part of the government in vocational education, suggests, I think, to the leaders of the Chinese Church and to missions, careful study of a possible plan of People's Institutes to be developed under Christian leadership, intended to fit in both to the educational needs of Christian young people who are to remain in the villages and to be of aid to local communities generally. Three types of institutes are suggested for consideration:

(a) *Young People's Institutes*, for the age group, ten to fifteen, the chief subject matter being rural knowledge and rural skill. These young people, generally speaking, are too young to receive highly specialized vocational education, but they do need both to maintain their literacy and to be inducted into a type of education appropriate for village life and necessary for effective living, an education through environment, rather than by means of the conventional school courses.

(b) *People's Livelihood Institutes*, for the age group, fifteen to twenty-five, with three main lines of subject matter: agriculture, home making, community-industries. This is frankly occupational education in the fields needed in the village, for both young men and young women.

(c) *Village Leadership Institutes*, for age group, twenty-five and up. The subject matter will be appropriate for the use of lay leaders in each of the various phases of the six-fold program of community service, including of course educational evangelism.

The Young People's Institutes might be held for the greater part of the year or if possible for a full school year. The People's Livelihood Institutes would, it is to be hoped, occupy in North China at least, the four winter months, and in South China at least two months. The Village Leadership Institutes would perhaps last for a week or ten days.

In all of these Institutes there would be emphasis upon Christian charac-

ter-building and Christian citizenship as organic in human life and therefore organic in education. In this connection I would recommend to the Chinese Christian leaders a careful study of Kagawa's farmers' Gospel Schools in Japan.

Another thing to be very carefully guarded is the question of civics or citizenship studies. The government, and I think rightly, is demanding that a part of its educational system will have to do with the ideals of the nation. There is little doubt but many of the textbooks and much of the teaching of citizenship is ultra-nationalistic, all too critical of other peoples; yet it is essential, particularly in China, that the sense of nationality, the idea of true patriotism, shall be cultivated in the youth, because here lies one of the great defects in Chinese life. The loyalties of her people are for family, clan, village, guild. A new loyalty, the Chinese nationality, needs to be created. The Christian enterprise should recognize this as a fair demand and should seek in every way possible to carry out the purposes of the government, to educate its children to a sense of Chinese nationality.

Visual Education. Visual education plays a larger part in Western life than we are conscious of, but in mass education it is a tool of first importance, extremely useful in continuing education for literates, and almost indispensable in the case of illiterates. The stereopticon, the motion picture, the exhibit, the agricultural fair, the demonstration—these devices good anywhere in any education—are particularly important in China. Here again the Christian enterprise is handicapped by lack of funds.

A library in the community-house adjacent to the church should be provided if possible. The library is not for the storage of books, but a place in which to read, a center of a circulating library, and a place for discussion groups which may well be tied up around the library idea. Just as rapidly as illiteracy declines, libraries should increase. But part of this library service should provide public readers, presumably church-members, appointed by the church, who would read somewhat systematically to those who will gather for the purpose and who themselves cannot read. There is no reason for excluding those who can read if there is room. This type of service should be on broad lines, that is, not made exclusively religious reading but still broadly religious.

The possibilities of radio for rural community-building programs and also for preaching are as great in China as elsewhere. So far there has been very little development of it, probably on account of expense. What attitude the government would take to a proposition to broadcast under Christian auspices, I do not know.

A Ministry of Health and Healing

There are 300 Christian hospitals in China. No statistics exist that would indicate the proportion of their patients who are villagers, but the number must be strikingly large. Nor would statistics convey an adequate conception of what the service of the hospitals has meant to ignorant and poverty-ridden peasants otherwise wholly without relief for their physical sufferings. Many medical missionaries, probably most of them working in rural areas, long ago sensed the appalling need of extending hospital service into the villages, but have been prevented in most cases because funds for the required personnel have not been available. The possible service to rural China in this ministry of health is so significant that it will be considered more fully in the section on *The Statesmanship of the Christian Enterprise.*[1] Here, therefore, a few words only.

The general principle to be accepted is that the hospital should go to the people, with three functions: treatment, prevention, education.

Treatment probably means the itinerant doctor, the itinerant nurse, with presumably particular attention to major diseases.

Prevention implies both personal hygiene and public sanitation.

Education signifies that the peasant and his family and neighbors will be given good advice on the spot and with special reference to the actual personal or village situation.

Ideally each community will have a permanent nurse. In some places it was suggested that each community parish should have in addition to a permanent pastor, a Bible woman who would also nurse. One experienced missionary physician stated that the crucial need is for nurses who are specialists in midwifery and who can themselves give some training to village women to assist at childbirth. The lack of provision at this point, he said, was pitiful. Service of this sort reaches the heart of the mother and the mother is the heart of the family.

There are some physicians who deprecate any attempt to supply pastors and evangelists with information or equipment which will enable them to render first-aid or in any way to administer treatment. Mr. Hubbard, however, convinced that the dangers may be reduced to a minimum, for some years has given his pastors an opportunity to acquire this information. A short school was held in the spring, 1931, with a well-organized program of instruction.

The mission at Changli has an exceedingly and apparently very effective system of school inspection by a lady doctor.

One aspect of this ministry of health, too often neglected, that would seem

[1] *See* page 73.

to be quite within the range of the Church enterprise, is to stress the importance of having both the pastor and the church-members themselves living examples of proper hygiene and of good health.

Improving the People's Livelihood

At first thought, this task seems like a government function pure and simple. But the need is so great, and help here would so justify Christian pretensions in the minds of the average villager, that the Church cannot neglect it. No matter how much the government does, for decades and perhaps for generations to come the masses of the farmers in their local communities will need all the help they can get from voluntary agencies of any sort. As in every other country in the Orient, there will be a wide zone of "No-man's Land" between the government establishments for assistance to the people and the actual use by the masses of these governmental facilities. In the fields of production, of distribution, of local industries, of coöperation, a vast amount of service can be rendered by an intelligent local leadership. It is not necessary that the pastor should be an agricultural expert nor the Church set itself up as an economic agency. But if the pastor has some accurate knowledge of the farmers' difficulties and where the remedies can be found, he can be very useful and indeed it would at once make him the community leader. The church-members working together may improve their livelihood and thus become examples to the rest of the community. Chinese farmers, like other farmers, know more than they can do and because of lack of capital they cannot afford to take large risks in experimentation. So there must be constant demonstration, and leadership in demonstration may well be taken by the Christians.

Some of the difficulty that comes in this type of service is exemplified by the remark made in one of the conferences to the effect that "farmers either will not pay attention to the new teaching and seek help through it or they expect the expert to perform miracles." This attitude can be eliminated only by a steady process of education.

There is a caution to be spoken of at this point with a good deal of emphasis. Everybody in China knows the need of farmers' coöperation, but there is not sufficient recognition of the fact that the leadership of coöperation is not for amateurs. Agricultural coöperation has now had a sufficient history in various parts of the world so that the general principles of success are pretty well worked out, but the application of these principles to the characteristics and the needs of particular peoples has to be carried on over a series of years, with great caution and with expert advice. It is easy to grow enthusiastic about a particular scheme of coöperation—a credit society, a coöperative selling society, and so forth, and equally easy to

make fatal mistakes in practice. This comment is not intended to discourage nor to postpone, but rather to urge the Christian enterprise to take steps to assist the government in its desire to develop coöperatives, by furnishing if possible specialized leadership, and even more by educating the peasants themselves to the true meaning and the necessary methods of effective coöperation.

Play and Recreation

The relation of the Christian enterprise to play and recreation is a question that always arouses discussion and has in it many elements of misunderstanding. Generally speaking, there has been a tendency on the part of the Church to forbid but seldom to offer attractive substitutes. There is growing recognition of the physical and moral, and even of the spiritual, values of play and recreation. Rest, physical relaxation, the educational possibilities of leisure, moral gains that come from games fairly played, the opportunities for community coöperation—these are all worth while. And then, as so well emphasized by Thomas Jesse Jones, what we want after all is true re-creation.

The Church can furnish games for the children and youth, perhaps also for older people, at the community house. There need not be much difficulty in getting leaders for these games among the young people who have been away to school, for they are found in almost every village.

Story-telling is an art, but among all oriental people there are born story-tellers. The story has been for centuries one of the accepted means of education. Not as yet has the Christian enterprise sufficiently capitalized and utilized the story for its own purposes.

So too with music. The transient Westerner is not able to pass judgment on the extent to which Chinese music may be utilized by the Christian Church, but it is interesting to discover the existence of a new hymn-book based almost entirely upon Chinese music.

Perhaps more than almost anything else in this field is the opportunity for the drama. Practically every village has a theatre. Itinerant bands of players perpetually roam through China, playing in the villages on festive occasions, drawing crowds of people. The Christian enterprise recognizes this opportunity but as yet it has been utilized only in a very meagre way. It is full of possibilities.

Help for the Home-maker

As elsewhere in Asia, one comes out of China deeply impressed with the need of giving special attention to the problems of village women and girls. The village home is of vital importance in proper child care. The Five Year

Movement includes the home, and the Hangchow Conference passed significant findings on this subject.

But neither in mission circles nor among Chinese leaders has there as yet been sufficient due given in practice to the important problems of village women and children. This report cannot enter into details. It can only emphasize with all possible vigor the fact that herein lies a major contribution of the Christian enterprise, from the standpoint of strengthening the church itself and from the angle of building a community wherein healthy children shall prosper. Almost every aspect of community life hinges more upon the women than upon the men, and they are the last to be reached, for they are the ones most inclined to keep to old customs. They manage the family life, they determine youthful ideas and ideals. Therefore, both for their own emancipation and for the fate of the community, these problems need to be recognized as a specialized aspect of service.

Leadership of Community Forces

We are dealing now with something that is less tangible and more formidable than are any other aspects of the six-fold program for the community. The rightful place of the government has to be reckoned with, governmental jealousies of other agencies, governmental restriction on voluntary efforts, danger of too big a program, the possibility of secularizing church activities, the risk of getting into politics—such things as these protrude themselves as objections or difficulties.

To my mind, the sufficient answer to all this lies in the newer conception of religious education, that it is the task of the Church, in season and out of season, to clarify the thinking of the community with respect to human values and to instigate the community to those points of view and those activities which make more Christ-like men. It is the task of the Christian Church to make the community increasingly Christ-like, by indicating and practicing Christian principles in the daily life of the village.

Perhaps the place to begin is to make the church-member himself the first recipient of this point of view and of the modern knowledge necessary for progress. This may well be a distinct policy, provided, of course, there always goes with it a clear-cut purpose and program that makes the advantages thus gained by church-members available to their neighbors.

The question whether the gentry may not be enlisted in the task of village reconstruction is a very interesting one. Probably the gentry, generally speaking, will be slow to come into the Church, but there are those who believe that they will assist both in money and in influence this community-building leadership of the Church once they understand what it is all about.

What shall be said to the pastor who thinks he has "no time for com-

munity work?" It is easy to make a jack-of-all-trades and a sort of community janitor out of the rural pastor, and he will have to decide for himself how he can use his time to the best advantage. Doubtless there must be a compromise between too great activity and too much desk study. The answer to the question lies largely in the pastor's conception of his task. If he is to be a community leader, he must lead, and not because he is "bossy" or dominating, but because he knows and loves and serves.

What shall the church structure be like? I wish there were someone in China giving constant study to rural church architecture. I am not at all sure that it is necessary to have a church building of the Western type. A place for worship? Surely. A community center? Yes. A pastor's residence? Undoubtedly. Open and used seven days in the week? By all means. But all this may possibly be attained without the usual Western church edifice. Can such an establishment be built and maintained by the parish? It must be so if the church is to be a large factor in the villages of China.

This matter of putting the church in the center of the community activities is the most vital and the most difficult of all the services required of the Christian enterprise in village China. The church cannot lead if it is weak numerically or in the quality of its members. It cannot lead if the villagers conceive of it as an extraneous and foreign enterprise. It cannot lead if it constantly asks something from the community. It cannot lead if it seems to the villagers to preach and not to practice. It can lead only as it convinces the community that it has a program, a power, a service that are essential to the life of the villagers and that no other agency has all these in the same measure. It is not necessary that the church as an organization does everything for the community that a social agency can do; quite the contrary, it will seek to get other agencies to do things. It becomes all things to all men because it changes lives and offers hope, and instills goodwill into all the relationships of the people. It becomes indispensable to the villagers, both through its spiritual and its practical leadership.

A Trained Christian Leader of the Community

A settled pastor is usually regarded as indispensable to a successful church. I should prefer to say that in China as elsewhere trained leadership is indispensable, leadership that is localized and permanent. Itinerant evangelists and various other specialists are highly important. For permanent results there is need in each parish of a man of some talent and training, a Christian leader of the local community, a man who will "dig in," "stay put," give his life to the work, and if possible to a particular community. He may or may not be a pastor in the conventional sense.

There is the widest possible difference between the conventional conception of a preacher whose whole task it is to preach sermons, baptize converts, marry the young and bury the dead, and that of a community leader whose chief aim is to show the community how to live a more Christ-like life. He will preach of course. For his best work he probably needs a church as a body of people who exemplify the Christian way of living. But he sets this people at work on the "six-fold program" or on a better one. He trains leadership. He participates in the community life. His acts, his attitudes, his decisions, his counsels, his personal life, his service to those in need, his friendly spirit, his courage—all he is and all he does are his real evangelism.

Now of course all this idealizes a man who as a rule cannot be a scholar, at work in an environment obdurate to change, often all but impervious to reforms, perhaps antagonistic in its atmosphere. This man has to work pretty much alone at a task of appalling magnitude and extreme difficulty. But something of this sort is after all the thing sorely needed. It indicates the kind of leadership requisite for village China.

A fuller discussion of this indispensable leadership will be found in another section of this report.[1]

Lay Helpers in the Rural Community Parish

A slogan adopted in the Philippines, "Work for every church-member and every church-member at work," represents to a surprising degree a growing conviction of the Christian enterprise in rural China. There is already considerable reliance upon the volunteer worker. I attended the opening of a ten-day institute for Christian workers in North China. About 120 responded; over half of them were laymen. Some had come three-days' journey. Practically all the teaching in hundreds of literacy classes is done by volunteers. To give work to each church-member keeps alive a certain consciousness of being a Christian, exemplifies the spirit of service, and helps to make each church-member a demonstrator and a demonstration, a project if you please, in Christian living. The range of activities of laymen may be as broad as the activities of the church. The whole church program must be backed by volunteer workers in evangelism, religious education, technical advancement, coöperative societies. Young and old can be given something to do. Unless the membership of the church is thus set at work, the efforts of the most competent pastor or leader will largely fail.

As to training lay helpers, leadership institutes, perhaps under a better title, are proving their worth and would seem to be the main reliance. I should like to call particular attention to the training of voluntary leaders

[1] *See* page 73.

as managers of local coöperatives and of community shops. Both of these require rather more definite and rather longer continued discipline than can come from a ten-day institute or from even a month's Gospel school. It is to be hoped that in both of these lines facilities for at least four months' training can be offered to competent young men to fit themselves to develop these two agencies of local rural reconstruction.

Can a rural community be built up entirely through the efforts of laymen with only the supervision of an itinerant evangelist? In some missions this is the present plan and is surprisingly successful. It may be the best way of establishing the principle of a self-supporting church. Rather obviously it is a way-station toward something better, for, after all, each community needs the steady leadership of a trained man.

Self-Support by the Local Church

Next in importance to the fundamental significance of a rural community parish with its community-serving church, is the idea that this enterprise must be self-supporting. There are very few self-supporting churches in China. Subsidies often small, sometimes considerable, have come from mission funds, sometimes for years, in some cases for decades or even generations. Some missions have broken away from this plan or are about to do so. There are many who believe that a self-supporting local church in China is impossible for years to come. I do not know whether local self-support is impossible or not; I do not think it is impossible. I think, however, that unless the local church in China is made self-supporting, there is no hope that the Christian enterprise will have any considerable effect upon the rural population of China or make any considerable contribution to the rural reconstruction of that country. Whether aid now given should be withdrawn immediately or in the near future, whether new enterprises should be tentatively subsidized at the outset and for definitely limited periods, I do not know. Concessions may have to be made, but I think that any concession is full of danger. The principle seems clear; there must be local self-support.

The missions and the churches must I think approach this problem in the manner of Professor Buck.[1] He states that in one village studied, 139 farm families of which the heads were Christian contributed an average of $2.18 per family for the year studied. I am told by Professor Anderson of the Layman's Inquiry that his information leads him to think that this figure represents a general situation in Central and North China; in South China the farmers are better off and their gifts are considerably larger.

Professor Buck shows that a church that pays its pastor $30.00 a month

[1] Buck, J. Lossing. *The Self-Supporting Church*, National Christian Council of China.

needs for this and other expenses about $600.00 a year. This implies a church building donated, but the rental of a parsonage paid by the church. If the church provides itself with a building costing $2,000.00, paying for it over a period of twenty years, and pays a pastor's salary of $50.00 a month, the year's budget will approach $1,100.00.

A budget of $600.00 a year requires 300 members if they contribute an average of $2.00 a year; 200 if they pay $3.00 a year. Double the budget and you double the required membership on the basis of similar contributions.

In many parts of China the standard parish area already described would have 10,000 to 15,000 people. If five per cent. of the people were Christian, church-membership would range from 400 to 750; if ten per cent., from 1000 to 1500. This would include children, and probably contributions are quite likely to be on a family rather than on an individual basis. Professor Buck says that "if the Christian group is to have a permeating influence in the community it should probably comprise at least one-fifth to one-fourth of the families of the community." It may be the optimism of the stranger, but I like to think that a community-serving church, with a membership of three to five per cent. of the population, headed by a man who is capable of community leadership, supported by active laymen of the better sort of citizens, could revolutionize the life of the community.

The fiscal capacity of a community for church support is not known because it does not consist merely in amount of wealth but also in desire to give. As Professor Buck well says, the people will give to a church which they regard as worth while to them. The amount of budget is as variable as are the relation of minister's salary to farmers' income, and the type of physical plant required. Pastors' salaries in rural China are woefully inadequate and even then they are more than the income of many of their parishioners.

The main thing is to make the church indispensable to the community. At present direct preaching is met with the challenge that the Church is trying to get something out of the community and the community is not yet persuaded that in return the Church has something to give of worth to the community that the community will miss unless the Church gives it. Even very poor people will make a shift to support an indispensable requisite of their lives.

A larger church-membership will of course justify a larger budget. Hence the emphasis upon numbers within the church. This emphasis may be overdone because quality is first. But the hopelessness of trying to maintain, over wide areas, struggling little groups of Christians, twenty-five or thirty in number, organized as churches, trying to carry out Western con-

ceptions of church activities, is not only pathetic but thoroughly ineffective. There must be a larger ambition. There must be some indispensable minimums even for organizing the church and for having a pastor. Perhaps some arbitrary scale should be made with various privileges of outside service to come with the different grades.

A more prosperous church-membership should bring a larger budget. Therefore, as a matter of self-interest, the improvement of the livelihood of church-members is a matter of concern to the church.

A community-serving program will probably enlist financial aid from the gentry even if they do not belong to the church.

There should be some careful studies of essential budget requirements on the basis of various schemes for meeting the needs for physical equipment and providing local personal leadership.

Self-support and self-respect are twin brothers.

Subsidies for a large number of small churches are impossible on a national scale. There is not money enough available.

One sees or hears of no promising alternative to a locally self-supporting church.

A Rural Service Staff

Having endeavored to make it clear that a self-supporting local church is requisite for spreading the Christian enterprise in China, it now becomes necessary to say that it is equally indispensable that there be provided without expense to the local community the services of itinerant evangelists, of leaders in religious education, and of other specialists in the work of Christian community-building, who may by word and work, by counsel and encouragement, supplement the efforts of pastor and people.

First of all is the evangelist. At present he is an itinerant but he covers too much territory. His work is superficial. It is quite possible that two types of evangelists are needed, one being composed of ground-breakers, seed-sowers, propagandists, whatever you will, men who are out in the front trenches, ever pressing the frontiers of Christianity farther afield; the other type, the conservers, the religious educators, the experimenters with new types of evangelism, the trainers and inspirers of pastors and people in personal evangelism.

Health leaders presumably will come from the hospitals and will be itinerant doctors or nurses or public health authorities.

It is to be hoped that play and recreation may call to its service young men and women who see what is involved in utilizing leisure for character-building.

In the field of livelihood the government will do more than in other fields,

but for years to come agricultural technicians, and particularly agricultural coöperators, are very much needed. There is no likelihood of there being too many of these. The need is pressing, the field enormously wide.

The need for leaders of women, some specializing in home economics, some in child care, some perhaps in other lines, is one of the richest fields of service in all China.

How will these specialists be provided? Where will they live? How would they work? Should they be Chinese or foreigners?

If it becomes a general policy to develop clusters or groups of contiguous community parishes, these groups of perhaps a half dozen or a dozen, or even more, may be the territory of service for the specialists. Their work is itinerant, suggestive. They will conduct training classes, give demonstrations, keep alive the specialized interests that they represent. But they will work together for the whole program. They will not magnify their own special fields but do everything in their power to advance a well correlated program. They will coöperate with the government and voluntary associations. In actual practice, they will do nothing that other agencies or officials can do. They will never forget that they are Christians, that they are helping to build a Christian civilization.

They will have to be located in places that are convenient, preferably at rural service centers such as those that are being developed by the agricultural college of Nanking University. Indeed, I give most cordial endorsement to this plan.

So far as practicable, these specialists should be Chinese, although there is no doubt that for many years Western men and women may make a great contribution at this point.

It would be ideal if the costs of this service could be provided from some central funds or foundations such as "A Village Health Foundation," "An Agricultural Service Foundation," "A Village Continuing-education Foundation," and so on. The costs will have to be provided for the present by different missions working together and dividing the field of service in terms of available men or fair contributions of money.

There is a modification of this idea of specialized service that is extremely important. It is already under consideration. In areas where the mission is supporting a considerable number of Chinese evangelists, it is quite possible to encourage each evangelist to be what might be called a specialist by avocation. That is, one evangelist might make a special study of mass education, another of play and recreation, another of agricultural coöperation, another of crop improvement, another of poultry husbandry, and so on through the whole range. This is surely an economical way of getting this specialized service. It has also this advantage, that from the outset it does

not make too sharp a distinction between evangelism and community service. It is possible that it might become the standard method of furnishing Chinese; whereas the foreigners might take on the function of trainers and counsellors of these evangelist specialists.

All specialists might well be evangelists by avocation.

Comprehensive Rural Studies

Mapping the Rural Community is the title of a bulletin issued in 1924 by the College of Agriculture and Forestry of the University of Nanking. The same institution, under the leadership of Professor Buck, has issued a very thorough-going community study for rural areas. These efforts represent the first approach of the investigator. We need to know the more elementary facts about the village people, and the person who most needs to know them is the person who will use them, the pastor or community leader. Thus the community inventory is of real significance. A good deal of this sort of work has already been done in China. Perhaps the next step is to get these studies standardized and to have them utilized very freely by pastors, by educational institutions, by students during vacation, and in this fashion get first-hand knowledge of rural conditions. Ideally these community studies will play into larger schemes of research, but they must not be too elaborate for local use. They are not primarily for scientific study, they are practical helps for workers, based on the very simple need of knowing facts as preliminary to projecting enterprises.

The other type of rural studies needed is scholarly and scientific investigation of rural conditions, needs, and trends in China in order that the Christian enterprise in China may intelligently participate in the formulation and maintenance of an adequate and statesmanlike program for village work. Village conditions will be studied in terms of the inter-relationships of the life of the villagers with the Christian religion as the dominant feature of village life. There will be experimentation with methods, based on these studies, for effective service through evangelism and religious education, for building Christian character, planting and maintaining self-supporting churches, securing the coöperation of missions and churches in strengthening the influence of the Christian religion. The following queries will indicate more concretely though only partially what is here recommended:

What stands in the way of the acceptance of the message? What is the message that is preached? What in the message wins? What in the message apparently fails? What would make the message more convincing? What causes relapsing from Christian interest? What are the competing ideas in the village itself? What sermon material may be found in the life and environment of the villagers? What are some of the moral problems

in the village? What is the influence of custom upon the Christian message, and the reverse? What is the relation of the message to livelihood? The field of worship, individual, family, group? The possibilities of family and clan conversion? What is involved in making "quality Christians"? What is involved in the use of Christian laymen as local evangelists? What is involved in making the church group examples of higher grade life, economically as well as morally, and helpers of their neighbors?

Coöperation Among the Agencies of Rural Reform in China

If the principles of rural work thus far discussed in this report have any validity, and in any measure represent the pathways along which the Christian enterprise may influence rural China, it becomes evident that to carry them out at all successfully requires a large measure of coöperation among the various agencies involved, whether these agencies represent churches of different denominations, different missions, or different stations in the same mission. The moment an attempt was made even to formulate officially the recommendations of the rural conferences in North China the need for machinery which does not now exist became all too evident. How get official backing for these new projects that call for a common approach over a fairly wide area? There are some things that each mission can do but there are many things that have to be done coöperatively.

If there is to be an all-China approach to the Christian advance in the rural areas, there must be a program that is at once statesmanlike in outlook, wise in details, practicable in action, and aggressive and persistent in continuance. And this seems without much argument to require the coöperation of Christian forces, the leadership of authoritative and experienced personalities, the exchange of experiences, the reëvaluation of results, and the re-forming of plans. This larger organization must preserve the personal element, especially in mission work. The churches and the missions fear an overhead, dislike authority, demand freedom. But is it impossible to provide for both a large plan and personal freedom within the plan?

Church bodies and missions can coöperate in furnishing specialists on some agreed basis for say, a province or a region like North China. This may require some special machinery, but it is a highly necessary step.

The large considerations involved in an integration of the Christian enterprise are such as these:

1. The unification of policies in the field;

2. An adequate presentation of these policies, and of the needs that lie back of them, to the Western peoples;

3. The gaining of a larger interest in the rural work as a whole, both in China and in the West;

4. Substantially increased financial assistance;
5. The devising of means for expanding a really constructive program.

Rural Work of the National Christian Council

It would seem to be a normal development of plans already under way that the National Christian Council should seek as a clearing-house to integrate and stimulate the activities of the Christian forces in China in the rural field as in other fields, and that it should go as far in this direction as available funds and the opinion within its constituent bodies will permit it to go, and that in turn the latter should allow and encourage the Council to go very far.

The purport of these remarks is again to emphasize the importance of a policy, a program, an integration of ideas, the coöperation of agencies. The National Christian Council is not set up to be an administrative body but a clearing-house, a correlating agency, and as such its service can be made indispensable. Moreover, it has already taken advanced leadership in most intelligent and devoted fashion. The rural secretaries are conscious of the immensity of the Christian task in rural China, have a good grasp of fundamental problems, are tactful and friendly, and have already accomplished large things.

There is a persistent tendency in all groups dealing with social and religious movements, whether in Christian circles or otherwise, to regard the rural problem as one of many, such as religious education, medical service, and so on. The best work for the rural people cannot be done unless those in authority not only gain the conception, but act upon it, that the rural field embraces all of these other interests. One could lay it down almost as a fixed rule that the actual operation in a given village field of service will possess a different technique in its activities and a different training in its personnel than the same service in larger towns and cities. The field of religious education may be taken as an illustration. Undoubtedly general principles of reconstructive plans for religious education are interchangeable as between city and country, but the moment concrete methods of operating these principles come to the forefront, there is a parting of the ways. The rural churches cannot use graded lessons to the same extent, cannot have available as many or as well trained teachers in the Sunday school. In so far as the teaching is to be related to experience and environment, one sees at once that the rural world and the urban world are different hemispheres. The full orbed service of a country hospital involves many activities and problems not present in the city hospital. The economic problems are different, methods of developing play and recreation are different, the activities of the home are different, every question of edu-

cation is to be handled differently. The reactions of youth, the practical application of the principle of stewardship—turn wherever you will and the rural field becomes an area of particular application of general principles. There can be no success until this is made fundamental.

Therefore, I would plead with all agencies and all persons charged with responsibilities for rural work to make this principle clear to all the members of their staff, to recognize it in all relationships and activities, in all pieces of research.

May we once more come back to our old friend, the rural community parish? This should be central in every activity. The task of the Church, the function of the missionary, the question of financial support, the effective use of specialists, the training of leaders, all of these should be developed with reference to the programs of improvement of these local communities under the leadership of the Christian idea, and so far as possible of a Christian church. The acceptance of this principle will not only clarify all discussion, but it will clarify methods, because both ideas and technique can be tested with reference to their value for this main feature of rural reconstruction.

A Country Life Association

The organization of a Country Life Association is already under discussion in China and I should like to recommend that steps be taken to start such a movement in a modest way. The success of the American Country Life Association, over a period of twelve or thirteen years, and the interest aroused by the conferences of the International Commission on Country Life, which has its headquarters in Europe, are indications of the value of associations that bring together men and women of specialized interests, to consider their common problems in the larger programs of rural development.

The Importance of City Work

This entire report deals with rural affairs in China from the Christian point of view. It would be unfortunate, although one doubts if it is an impending calamity, if there were to be such an access of interest in Christian rural work in China as to minimize the importance of urban work. The cities are centers of power, of educational institutions, increasingly of strong labor groups. Cities in many ways are strategic centers for Christian activity. Public opinion is more active and alert than in the country, it more easily gains expression. Moreover, the two are intimately inter-related. The city cannot survive without the country, and in a commercial agriculture, the country cannot prosper without the city. These inter-relationships should be regarded in Christian work and plans. But the rural work

is a major task. Therefore we must expect a statesmanship of Christian rural civilization in China. The Church as a whole, as it gains rural experience and begins to lead rural communities on a Christian basis, must contribute its ideas, ideals, experience, moral leadership, to the large issues involved in national reconstruction. Such a policy is both good tactics and good Christianity.

A Program of Immediate Steps

I have little to suggest to the responsible leaders of the Christian movement in China with respect to procedure so far as specific projects are concerned except at one point. I would strongly urge the Christian bodies in the northern provinces to work out, if they have not already done so, a definite method of coöperation by which an effective "follow-up" of the two rural conferences held last winter at Yenching and Tsinan can be pressed vigorously. There was an unofficial but carefully considered conclusion among those mostly concerned in organizing the conferences that the following provisions should be made at the earliest possible moment:

(1) A rural community counsellor whose more immediate work would be to assist the ten or twelve church groups which decided at the conferences to institute one or more community parishes—one in territory already occupied and one in new areas.

(2) A village health specialist who would work primarily in the villages with the pastors and evangelists and in close coöperation with the hospitals.

(3) A village women's counsellor who would coöperate in like manner with pastors and evangelists in endeavoring to meet the special needs and interests of village women and girls.

(4) A specialist for rural economics, definitely an expert in agricultural coöperation who would work with governmental or other agencies in establishing community coöperatives on a sound basis, and instilling in the minds of the villagers by steady educational processes the fundamental principles and the necessary morale of coöperation, which are after all essentially Christian.

(5) The stimulation of rural studies of a practical as well as of a scientific character by the universities.

(6) A religious research group designed to supplement the studies of the Mass Education Movement by investigations that approach the problems of the villagers from the specifically religious point of view.

(7) A closer correlation in agricultural work between Nanking on one hand and Cheeloo and Tunghsien on the other.

The rural secretaries of the National Christian Council have their task well in hand and so far as time may permit will give particular attention

to assisting in the carrying out of the steps just noted, but the success of the new departures which have grown out of the remarkably stimulating conferences referred to depends, after all, upon the churches and missions in North China.

Doubtless rural conferences will also be arranged in other parts of China. The program and the methods of the North China conferences are almost models for future conferences anywhere in China.

One general observation must be made to the effect that I hope all the leaders of the Christian rural movement in China will find themselves deeply convinced that the very core of successful work is the rural community parish, with its implications of a community-serving church, locally self-supporting, but assisted by Christian rural specialists working out from rural service centers, with its great goal the development of more Christ-like communities consisting of groups of contiguous villages.

Coöperation from the West

This question will be so thoroughly studied by the Laymen's Foreign Mission Inquiry, acting in coöperation with certain mission boards of the United States, that the expression of personal opinion on this point would be quite inadequate. There are a few suggestions, however, that are here recorded.

First of all, I should strongly recommend a fresh study of the function or task of the missionary in the rural Christian enterprise in China. What is the main work to be done and what is the peculiar contribution that can be made by men and women from the West? In the light of the conclusions of such a study, what then are the considerations that should govern the enlistment and training of missionaries, their background, studies fundamental, studies specialized, studies while in the field, studies during furlough periods?

The Call to Missionary Work

One may not venture uninvited into that area of personal experience where man communes with his God nor question the sincerity of those to whom their Lord has said, "Go." To many such the call is a command. The desires of the people native to any given land, are not for that man the issue. The issue to him is a duty of the most imperative sort.

The new mission does not make less of a divine calling, but it does stress the venture as a piece of Christian coöperation—and it takes at least two parties to coöperate. In all mission areas there is now a Christian Church. The missionary is no longer a trail-blazer in heathendom, but an ally of an indigenous Christian enterprise. As an ally and coöperator he is virtually

invited, and invited on terms mutually agreeable, and if possible, on terms definitely agreed to or at least tacitly understood.

In China as elsewhere query arises constantly, are missionaries needed, and if they are needed, are they wanted? I think missionaries are needed, desperately needed. A self-propagating church in China is impossible for decades to come. I think too, that missionaries are keenly wanted and deeply desired, provided they come as allies and coöperators and not as managers.

IX.

THE STATESMANSHIP OF THE CHRISTIAN ENTERPRISE

THERE are ample evidences that many of the responsible leaders of the Christian forces in China are fully mindful of the breadth, the significance, and the difficulty of the village field. Interest, aggressive planning, practical measures, real progress, characterize their programs. By no means all missionaries are agreed that the task of Christianity goes beyond preaching the Gospel and converting individuals. The Christian enterprise as a whole is, however, increasingly committed to the main conclusions of the Jerusalem Meeting.

In this report we have been describing and discussing some of the things that seem to be involved in an application of basic principles to that situation. This work is practical, concrete, has to be done where the people are, by persons close to stark realities, working alone as a rule, out in the fields where the harvest is ripening for the husbandmen of souls. Theories, policies, programs, projects, all the actions of officers, committees, and conferences get their validity in exact measure of personal familiarity of the "overhead" with the field and their wisdom in selecting, training, allocating, supporting the field personnel. This overhead, however, is also indispensable. And it is this planning, discussing, setting forces in motion that constitutes the statesmanship of the task providing it is wisely done. I wish, therefore, to incorporate some thoughts upon a few of the problems of the larger direction of the Christian rural work in China. The items to which attention is to be directed in as brief compass as possible are the following:

(1) Personal Leadership.
(2) The Christian Colleges and Rural Reconstruction.
(3) The Place of Cheeloo University.
(4) Theological Seminaries and Religious Education.
(5) The Christian Hospitals and the Villages.
(6) The Significance of Village Industries.
(7) The Needs of Village Women and Girls.
(8) Integration.

Personal Leadership

Leadership is not of the schools but of inborn talent. Yet the natural leader is in these days usually handicapped if he lacks schooling. Schooling

may arm the leader with essential tools; it may also stifle his inherent capacities to lead, or it may deflect him from those areas where the needs of the people and his own genius could best be correlated, and give him illusive notions both of opportunity and of his own fitness.

It is platitude that leadership is essential to the successful working of programs; indeed it is requisite to the formulation of wise programs. Too often, however, in stressing leadership, we assume that if the colleges, let us say, put their men through certain courses, demand certain standards, inspire them with certain ideals, the trick is done and the country is saved. But what is the leader to do? Or rather, what fundamental ends or indispensable means are essential in order that he may not beat the air, expend his energies in futile or in inadequate ways?

At the risk of repetition, at the risk even of seeming to have an obsession, I should like to emphasize once again my deepest conviction that the core, the very heart, of the rural advance is the development of the local community, and that for the Christian forces the rural community parish is the center of the target for all their marksmanship. I think research must of necessity deal scientifically with restricted fields of study; that educational institutions must prepare their graduates for service of functional or regional types. But I contend that the pace of rural progress depends primarily upon the success with which local communities are developed into more effective groups of coöperating people, and, from the Christian standpoint of success, into more Christ-like ways of working and living together.

Furthermore, while it would be foolish to decry or to neglect the education of highly trained leaders for all sorts of large enterprises, I am persuaded that relatively speaking that problem takes care of itself. The real issue of adequate rural leadership lies in persuading competent young men and women to choose the villages for their life service, and to train them appropriately for effective leadership in building a Christian Chinese rural civilization in the places where only it can be built, in the villages themselves. If what seems like a disproportionate amount of space is absorbed by this particular topic it is because of the deep-seated belief that it is the root of the matter.

Let us first discuss some requisites for the Christian leader of the rural community.

(1) He should have a burning conviction of the importance of rural work. This is a more important requisite than may appear at first thought. To one who has all his life been interested in rural affairs, it is perfectly amazing to discover how little appreciation there is in schools and colleges, even in Christian schools and colleges, of the relationship of the Christian enterprise to rural peoples. This negligence is by no means confined to the East.

Quite possibly this lack of interest is less intellectual than personal. A student may be aware of the great importance of rural problems but for various reasons he himself prefers the city. But I am inclined to think that this lack of conviction about rural affairs is due largely to the lack of conviction and understanding on the part of the teachers in the schools and colleges. This in turn may arise from the fact that it is only recently in any part of the world that the whole range and scope and significance of the rural question have been even studied, to say nothing of being consciously recognized, as an issue in world affairs. At any rate, a belief that is almost passionate, in the importance of rural service, is essential to this local leadership.

(2) A second requisite is a capacity to understand rural people. This capacity like leadership itself is quite as much inborn as taught; to some extent it grows out of early experience with rural people and has in it a measure of intuition. It is something far deeper than pity or general regard for rural folk. It is ability to know what the villager thinks, how he is likely to react to proposals. It implies some grip upon the actual problems that the village has to face and the relation of these problems to those great drifts,—economic, political, social, cultural,—that bear a whole race to its destiny. It has in it elements both of spiritual sympathy and of intellectual understanding.

(3) Another requirement for effective rural leadership is sheer love of the countryside, an inescapable preference for the rural environment, a quick response to the manifestations of all those forces of nature that surge up through growing things, plants and animals, the changes of the seasons, even the exigencies of the weather. This rural leader must be one who feels a thrill of exultation and exhilaration whenever his feet touch the soil. Fortunate, indeed, if in addition to these forms of response to the atmosphere of the countryside, he have in him that poetic instinct, that gift of expression that can utilize his own reactions in ways to bring a measure of response to his people from their daily environment.

(4) This rural leader must not permit himself to think of his service as a narrow one. He may well take as his motto, "This one thing I do." That one thing must be in all real essentials preaching the Gospel of Christ. But it is only when he begins to understand the breadth and the height and the depth, the whole range of this Gospel as it may and should affect the lives and fortunes of these villagers whom he is set to serve, that he begins to command the attention from the people that gives him his great opportunity.

(5) The local Christian leader needs skill in welding together the Christian message to the individual and the Christian message for the entire commu-

nity. To keep things in balance, or more properly to see them together as intertwined aspects of the same thing, and to teach his people thus, requires great skill.

(6) And then again I emphasize the teaching function of the pastor. Effective expression, by all means, but the gift of the teacher rather than the gift of the orator.

How to enlist this ideal man for rural work and how to train him, how to keep him in the country, are perpetual problems everywhere. But there is one thing that requires an especially frank approach. All over the world there is an idea, among both students and teachers of those going into religious work, that there is no chance in the country for the superior man, that we must expect to send to rural service only the less competent, perhaps even the sub-mediocre. Doubtless the talented orator, the competent organizer, the scholar, the brilliant writer, will find a larger scope for these talents in the city. But I challenge the whole notion that this rural work is something that in itself fails to provide an outlet for superior men. Probably it requires men of a somewhat special type of capacity. Possibly it needs men of wisdom rather than of scholarship, men of skill as personal leaders rather than as preachers, men who delight in constant and immediate human contacts rather than men of books.

But one would betray himself as sheer sentimentalist if he did not recognize that there are reasons why it is not easy to persuade first-class men to go to the country and to keep them there. As contrasted with the large towns or cities, salaries, living conditions, educational opportunities for children, access to books and libraries, contacts with fellow-workers—in all these things the country has its serious drawbacks. One way out is an increasing ingenuity and coöperation of urban agencies to mitigate and if possible to eliminate these discrepancies. It may have to be admitted that the large proportion of men designed for the rural field in China must be trained in a shorter time and in institutions of lower academic grade than are represented by full college and seminary work. At the same time, I for one am not willing to concede that the man of even maximum training shall be discouraged to enter the country field.

This matter of training a rural community leader is so central and so little is being done about it in the theological seminaries that it would be well to press a little more closely toward the practical side of the problem. First of all, let it be granted freely that it is one of very great difficulty. The considerations already discussed, such as type of man and competition of the city, are not to be ignored. The pressure of subjects in the curriculum is always a bugbear. Subjects that have been utilized for generations still appear essential and the field of knowledge in each subject constantly

expands. New subjects appear over the horizon, at first no larger than a man's hand, but soon they, too, acquire spaciousness and dignity. There is, moreover, the wisdom of experience. Men have been well taught by means of existing courses and they have gone out to success. There is the time element, only so many hours a week, so many years to be given in preparation. There is the pedagogical argument that stresses the absolutely vital need of fundamental subject matter, indispensable knowledge, completely requisite points of view.

Against all this, however, I venture the assertion that the first term in training Christian leaders of rural community parishes is to make an absolutely new approach. It is to take nothing for granted. It will set itself to discover those situations in the villages that the Christian enterprise must meet and conquer. It will consider the function and the concrete task of this pastor or leader as he projects himself into the business of applying the soundest formulas of Christian rural community development. Then the educators will work back from all this, to the subject matter and to the method which may furnish the individual both with the requisite background and philosophy and with the necessary tools. This rural leader is not to be chiefly a preacher, an expounder, an orator, but a teacher, a trainer of lay leaders, a life-counsellor of individuals old and young, a shepherd, an architect of a Christ-like community, and his training must apprehend these functions quite as adequately as they now do the more conventionally recognized rôle of preacher.

May one at this point call attention to some examples of what is meant? I suppose the doctrine of God is the central thing in the Christian religion; the pastor unquestionably must have conviction and understanding on this point. But he must know how to state it so that the peasant can understand. If the living God does not become central in the heart and mind of the peasant, what shall we say of the chance for Christianity in rural China? The Chinese peasant, while too intelligent to accept without understanding, is too unlettered to grasp the theologian's exposition. So, too, the leader needs not only a vision of Christ-like personal character and a Christ-like community, but sufficient knowledge of the people and of the village to make them see the strength and beauty of these goals. There are to be considered, therefore, those aspects of the Christian message that are most pertinent for village life, and those that really can win the villager, what prevents the message from taking effect, what causes back-sliding, what keeps Christians Christian.

There are those who admit all this in theory but assert that these matters are of lesser significance, that they are not fundamental, that they are to be gained by experience, that they have to do largely with devices and meth-

odology. They still fall back upon the solid base of fundamentals and scholarship. Truly we must wish that this rural representative of the Church shall drink at the fountains of scholarship. But I do not think that the distinction to be made is between the scholarly and the practical, but rather between the academic and the vital, between the conventional and the dynamic. Suppose that in a given institution there are offered in the curriculum, say twelve courses in the Old Testament. A searching study of the needs of the rural ministry might reveal that only two courses of Old Testament are indispensable; though it might reveal that twenty courses are indispensable. It is moreover conceivable that Old Testament studies can be made more vital; the Hebrews were for centuries a village people. Are not the present offerings mostly an assumption, and largely Western at that? Old existing courses may be necessary. It is possible there is something better.

With respect to training methods, perhaps a general proposition could be laid down that the first half of the course, whatever its length, might be entirely of the class-room; then there would be one year of supervised service and some studying of local conditions. The student would be brought back for the second half of the course, which would be largely on the project basis. In this connection, I should like to express the opinion that the recommendations set forth by Dr. Leger [1] have not been given adequate attention by the theological seminaries. Dr. Leger makes radical suggestions and there is very little experience in any country to prove that his suggestions are sound. But he does show that the task of training preachers, and this applies particularly to rural preachers, needs to be freshly approached, thoroughly studied, and fearlessly experimented with.

Fortunately there are men in China who understand all this quite perfectly and are trying to remedy the deficiency. Lack of funds, sometimes lack of sympathy on the part of members of the staff, all the pressure of what has been, stand in the way of a sufficiently vigorous and aggressive effort to provide a new opportunity for men who are to be trained for rural work.

A very practical question has to do with the academic grade of work. Probably main reliance for training rural men must be placed upon institutions that require upper middle school achievement for entrance and with courses of from two to four years. Another need that is receiving attention but in which too few opportunities are offered, is in helping pastors to keep on studying while in service and to come to "refresher" courses, both during vacations and during leaves of absence. With all the pressure upon his time

[1] Leger, Samuel H. *Education of Christian Ministers in China.* Shanghai, China, 1925.

this rural pastor must not permit himself or be permitted to get into the habit of ceasing to study. He should not be allowed to vegetate.

In refresher courses for pastors, at institutes with a limited amount of time, the question of what to study as well as the atmosphere of the institute is one requiring careful consideration and demanding experience. The following points, however, may be made in regard to the offerings:

(1) The presentation of rural knowledge that every pastor ought to possess, how to present it to the people, and how to get specialists to build on what the pastor may know.

(2) Particular emphasis on how to put religion into daily living, upon more effective preaching and evangelism, upon the major factors in religious education, upon a more winsome worship, upon the problem of making all community activities more thoroughly religious, upon the conception of the Christian community parish.

(3) Methods of training laymen and of keeping them busy in Christian community work.

(4) Trends in Chinese rural reconstruction, especially on Christian lines.

(5) Trends in religious thinking, from a Chinese point of view.

(6) Deeply devotional periods which shall be hours of spiritual refreshment of the pastors themselves.

These institutes therefore must be both practical and broad, must be led by men who know, must provide exchanges of experience, but they must also give background, generate renewed hope and courage.

One question that is often asked, is, should the rural preacher be an agricultural expert? The country pastor should be an expert primarily in Christian character-building and Christian community-building, in somewhat the same sense as the soil technician or the specialist in agricultural crops is an expert. But after all, the wider his knowledge of all the problems of the villager, the shrewder his understanding of all the elements of village progress, other things being equal the greater his influence in gaining Christian adherents. If he can in addition to the possession of some knowledge of soil and of crops, of coöperative credit and of village artisanship, himself dig into the soil a bit, he will be thrice blessed as shepherd of a toiling flock.

There comes again to the front the ever-present problem of the special needs of women and girls. The Bible-woman in China deserves a monument in her honor. Probably also her function needs expansion and she herself needs wider training. It has been suggested that for the future increasing provision should be made for women Christian workers in rural parishes who are not only skilled Bible teachers but in some real degree nurses and home economists. If this suggestion has merit, larger provision must be made for training this type of worker.

Now, unconventional and even dangerous as it may seem to some, one cannot refrain from the statement that perhaps some of the finest leadership of Christian rural communities in China may come from men who are not primarily preachers or even pastors, but who could better be described as rural-community engineers. Of course, in a Christian church, the calls for service on various occasions seem to make an ordained pastor necessary. I refer to weddings, funerals, baptisms, and other aspects of the church ritual. I am not at all sure but that in many parts of China the most effective work in the long run may not be done by men who at the outset do not seek so much to build a church as to serve, who are less concerned with organized Christianity than they are with putting the Christ spirit into the community. These ends are not in conflict; it is a matter of tactics. It is quite possible, especially in view of anti-Christian movements, of the present exaggerated nationalism, of the age-long conservatism of the villagers, that indirect approach may ultimately be far more effective. In this connection, may I call attention to another section of this report which attempts to describe briefly and all too inadequately a piece of work which has been done under the auspices of the Young Men's Christian Association. I should like to encourage the Young Men's Christian Association to press forward on this line, and to counsel the Christian Church in China to give it their blessing. It is probably easier for the Young Men's Christian Association to seek to build a pastorless community parish than it is for the Church to do it. It ought to be tried.

The question sometimes arose whether it may not be necessary in China to depend entirely on lay leadership, and so far as full-time professional leaders are concerned, rely upon itineration of individuals who serve nests or groups of parishes. This is the actual situation in some missions today, and it has a very intimate bearing upon the whole problem of leadership and training for it.

It was heartening to discover that there is a decided development of interest in rural affairs on the part of Chinese Christian students. I want to utilize here an outline furnished by a group of earnest students gathered at Peiping.

CHINESE CHRISTIAN STUDENTS MOVEMENT

I. Principles

(1) Initiative Power
  (a) Planning things themselves
  (b) Doing things themselves
(2) Coöperative Spirit
  (a) Boys and girls
  (b) Students and other Christian institutions

(c) Christian students and non-Christian students
(3) Positive Attitude
(a) Doing rather than talking
(b) Constructive rather than destructive
(c) Creative rather than imitative
(4) Religious Life
(a) Personal experience
(b) Christian fellowship

II. Applications

(1) For Students Themselves
(a) Work for individuals
(i) Private religious life
(ii) Individual evangelism
(b) Work of groups
(i) Small fellowship groups in the schools
(ii) Different retreats held in different places such as: Retreats in Spring, Autumn. Summer Conferences
(2) For Others
(a) Rural work
(i) Summer time
(ii) Winter vacation
(iii) Retreats, see special reports
(b) Urban work

BEGIN TO PLAN

Out of this new interest has arisen a suggestion that may prove very fruitful to the effect that there be organized a band of "rural volunteers" who will pledge their continued interest and if practicable their permanent life service to the rural people of China.

Mr. Chang Fu-liang, Rural Secretary of the National Christian Council, in his invaluable pamphlet on *The Christian Country Life Movement* closes an appeal to Chinese Christian youth to consider the country church as a field of service, with the following story:

CALL TO YOUTH

There is an old story in China of a good man who, after having attained the perfection of a Buddha, wanted to deliver the spirit of his mother from Hades. He went to Hades himself and after having suffered the miseries of the Eighteen Hades and liberated all the tormented spirits therein, he finally succeeded in saving his mother's spirit. At the last Commencement of the University of Nanking, Mr. Hu Han-min, the President of the Legislative *Yuan*, urged the graduating classes "to go to Hades to save the people." Such a message appeals to young China! Today rural China has more than Eighteen Hades—the Hades of poverty, superstition, illiteracy, ignorance, disease, drudgery, social evils, etc. May the program of the Five Year Movement be challenging enough to lead Christian youth "to go to Hades to save the people"!

The Christian Colleges and Rural Reconstruction

The contribution of the Christian educational institutions to the rural enterprise in China is one of great magnitude. There is no call to advise the Christian colleges as to their programs, except to say that in so far as these institutions fail to train servants of society on behalf of a Christian civilization, and in so far as they neglect the rural aspects of that civilization, they are coming short of their function. Wherever they do attempt to play a part directly or indirectly in furnishing leadership for the rural enterprise, it is a matter of concern as to how faithfully they fulfill their function of turning out genuinely Christian leaders, men and women who have been given a purpose, a technique, a dynamic, for the making of Christian character in themselves and in others. Problems of atmosphere, of maintaining a Christian staff and a large proportion of Christian students, a Christian interpretation of life, a fearless facing and teaching of truth, teaching of high quality, personal contact between teacher and student—all these have a bearing upon the contribution of the Christian schools and colleges to the rural life of China.

It is also necessary to say, that, as in practically all so-called mission fields, the Christian educational enterprise as a whole, with many achievements to its credit, nevertheless in actual fact points away from the villages. This is not surprising, for it is true in most parts of the world. But the educational set-up cannot make an adequate contribution to rural work until it not only recognizes the full significance of this field, but deliberately and persistently and practically develops its work on behalf of those who are to remain in the villages, and trains leaders who are to take charge of educational movements in the village field.

There are two aspects of the contribution that the educational institutions may make, one general and the other specific. All these institutions should offer studies and encourage students in the field of Chinese rural problems; while certain institutions can carry on, as they do now, definite agricultural work.

In March, 1931, there was called together at the University of Nanking a group representing those Christian institutions in China, primarily colleges, which have more or less interest in work among rural people. The "correlated program" worked out by the Council on Higher Education had indicated quite clearly the institutions that should devote themselves particularly to the rural field, but it did not make specifications though it had recommended the organization of an agricultural committee to work out details. It was hoped that this particular conference would make more concrete and render more effective a general coöperative program among these institutions.

Two provisional assumptions were made at the outset:

It is assumed that the universities are agencies of service; first, by helping to develop the Christian enterprise in rural China; and secondly, by coöperating with and supplementing the government institutions and voluntary organizations, in forwarding the whole movement of rural reconstruction in China.

The local reconstruction units in general, and in particular community parishes each with its community-serving church and a correlated community program, should be the central features of the Christian enterprise in rural China. Consequently, Christian educational institutions should shape their policy and work to the end of giving maximum assistance to these units.

It seemed desirable to indicate that the program of the Christian colleges goes far beyond subjects relating to technical agriculture, hence statements were asked from the representatives of the institutions present outlining briefly the work they were already doing or had in mind covering, under the three main heads of

(1) Teaching, particularly the training of rural leaders.
(2) Extension, especially assistance to rural communities.
(3) Investigation, both scientific research and community studies.

And in the following or other lines:

(1) Education, general and vocational.
(2) Agricultural science and practice.
(3) Theology and religious education.
(4) Medical and health service.
(5) Economic and social problems, including the coöperative movement.
(6) Rural industries.
(7) Play and recreation.
(8) Problems of women and girls including home economics.
(9) Adult education, and literacy specifically.

The conference was also asked the following questions:

What changes are necessary in policy or in method, more especially in training leaders for rural service, to insure greatest effectiveness? What further definite projects designed to meet rural needs should be undertaken by the universities and other educational institutions?

In the light of the present discussion, this conference is now asked to indicate, and as far as possible to map, definite working plans for implementing the correlated program.

It was not possible to discuss all of these matters minutely, and indeed the object of the conference was rather to present specifications for a blueprint of the field of coöperation and coördination among the institutions. No steps were taken to follow up this conference, but I should like to recommend with a good deal of vigor that action be instituted to provide a clearing house for frequent exchange of views, experiences, and plans among these

institutions. The basic problem is not so much one of geographical overlapping as it is of mutual assistance in the all-important task of relating all phases of the work of these institutions to the Christian enterprise in rural China. It is so easy to become absorbed in the exacting duties of research, in teaching students, or in extension work, that the institution itself comes to seem the main thing, whereas it is merely an instrument. The main thing is what happens to the village people, and the extent to which the total Christian enterprise may affect their lives. It is very properly said that personal leadership is absolutely essential to the progress of the Christian enterprise in rural China. The danger is that unless the training institution recognizes the crucial points in a program of civilization development and so educates its men that they too understand and relate themselves to the program at these crucial points, the value of the service of the institution is greatly reduced. For my part I would insist that the rural community parish and the implications that go with it is the crux of the Christian advance in rural China, and that all investigation, all leadership training, all extension service should bear upon this one point, in so far as practical efforts are concerned.

Each of the six Christian colleges represented at the conference has something to contribute. I should hope that large financial gifts may gradually be made available so that, for example, Lingnan may not only strengthen existing work but project itself into the communities of South China; Fukien enlarge the application of its sound conception that a Liberal Arts College should interest itself in the fundamental problem of the people's livelihood; West China, that it may develop its agricultural work very considerably as it sits at the center of a mighty inland province; Nanking, that it may measurably realize its expanding plans designed to make it a full-rounded and properly equipped college of agriculture for China north of the Yangtze River; Yenching, that it may take advantage of the energy and enthusiasm of its sociological staff in the field of rural surveys and demonstrations; and also carry out the desire of that able proponent of village industries, J. B. Tayler, to have that entire problem the subject of attention by a recognized university; Cheeloo, that it may find it possible earnestly to work its way into a unique and major contribution to certain aspects of rural affairs.

The Place of Cheeloo University

The correlated program, as adopted by the Council on Higher Education in its printed form, states that

> Cheeloo should include a four-year college, which should devote its entire effort, apart from the necessary pre-medical work, to a unified rural life program, including the training of teach-

ers, preachers and other social and religious workers, as well as experimentation in methods for solving rural and town problems.

I was asked to give such attention as was possible to the problem thus set for Cheeloo. In this report a brief of the suggestions that are otherwise transmitted to the authorities of the University is recorded.

It is my opinion that it is not necessary to launch immediately on a large and exclusive rural program. But it is necessary to decide whether there shall be a rural goal, and if so that the direction toward it be kept steadily and consistently. The matter is one of emphasis rather than of radical revision.

Rural clearly means the villages of China, but it also includes the larger towns and the smaller cities which are economically dependent chiefly on the surrounding countryside. It also includes problems as well as areas of service.

The presence of a strong School of Medicine in the University organization carries with it the need of pre-professional work to be given by other departments of the University.

While technically the Theological Seminary has been separated from the University, its physical contiguity lays upon the University the obligation to continue its service to the Seminary by such general training as is desired for theological students.

The University has a unique opportunity in the field of public health, with special references to the villages. Doubtless for any large service in this field a public health department is necessary, but even more necessary is the determination to make a special contribution to the problems of personal hygiene, public sanitation, as well as medical service among the village people.

There is the possibility of need of the men and women trained to handle problems of teaching, research, or administration in the general field of rural education. Apparently it will be a long time before the government will be so well off with training institutions that it cannot profitably utilize graduates with the training and the spirit that Cheeloo should give.

A stranger soon becomes impressed with the sheer magnitude of the task, and its deep-seated significance, of training government servants, not only for the *hsiens*, but also for the smaller local units. Obviously an effective government in China needs men for this local service who not only understand the political principles upon which China is basing its future developments, but who know the problems of the countryside, problems of livelihood, problems of social organization. Narrow-minded local officials may block progress indefinitely, whereas a broadly-trained and broad-minded local official who will utilize all forces available for real rural re-

construction in the small political units, will make a contribution of the first order to the development of China.

I am impressed with the suggestion already made that looks toward the training of students, and the development of the technique of transferring the surplus population of Shantung to the sparsely peopled frontiers, and to act as leaders when the government undertakes this work.

Every student in a country like China, no matter what his occupation is to be, even if he is to live in the heart of a great city, should have some understanding of the rural problems of this country. Moreover some of the departments not called upon to offer specialized courses, may nevertheless make large contributions simply by giving sufficient emphasis to rural problems. I refer to such departments of study as economics, sociology, psychology, education, biology, Chinese literature.

A modern university does not content itself with the service of teaching. It goes to the people. So may Cheeloo. Practical suggestions such as those already put on paper at Cheeloo itself, might be made the starting point for this service, as for example, editing and publishing a newspaper suited to the needs of village populations; supporting community forests on the barren hills near the University; improving water supply for nearby villages; exhibitions of local farm products; traveling exhibits from the experimental station.

It would be helpful if frequent short courses were given, or single lectures, by men in government service or in political leadership, who understand this rural question in one or another of its aspects, and who can help students to a deeper insight into what it means. For an indefinite time to come, the principles of an adequate national development for China, of democratic forms of political and social organization, and of gaining a more adequate livelihood for her masses, are principles that will guide the thinking and the acting of those of her educated youth who seek their country's welfare. It seems especially appropriate that a Christian institution shall make its contribution.

Theological Seminaries and Religious Education

In the section on "Personal Leadership," suggestions were made concerning the training of leaders of the rural community. At this point I desire to emphasize two other needs that involve the seminaries. The first is the need of recasting thought and remaking methods in the entire field of religious education broadly conceived; the second is the desirability of an endeavor to correlate the service of all the institutions in China that now attempt to train religious leaders, in a unified plan of providing education for all grades and types of leaders in the field of religious education.

Adequate provision for religious leadership includes the training of Christian scholars, producers of Christian literature, thinkers, prophets, teachers. Obviously, too, the need of urban populations for evangelists, pastors, Sunday school teachers is basic. All that is said here presupposes the considerations just mentioned, but emphasizes the need of particular attention to the training of rural religious leadership. There is no call for repeating here the argument for the rural phase of the problem. The dire need, the difficulty of getting trained men and women to go to the country and stay there, the lack of educated laymen,—these are well recognized difficulties.

It would be premature and unprofitable to outline in any detail a plan by which a unification of facilities for these ends may be achieved. The following suggestions are offered:

(1) The basic requirement is a coöperative scheme for a national system of educating religious leaders, both full-time and volunteer, and of the various grades and types needed by the Christian enterprise, both in cities and villages.

(2) This calls for a study of the types and grades of religious workers likely to be most needed in the next generation, such as evangelists, preachers, rural-community-parish pastors and leaders, not failing to give proper attention to Sunday-school teachers and other part-time lay helpers, both men and women.

(3) It requires careful study of the curricula demanded by the various grades of institutions necessary for training these groups; the point of approach to this study to lie in an analysis of the great objectives of the Christian enterprise, the functions of religious leaders in carrying on the enterprise, and the situations or background which determine the environment in which they are to work. Nothing should be taken for granted as necessary in the course of study or in the method of training.

(4) One would be especially insistent that a study of village psychology, village situations, the actual terms on which the Christian enterprise has to work should have an important place. As to method, ample laboratory practice in the field, probably a system of alternating academic and field experience, and above all, continued education through short courses at training centers, at least a minimum of reading while in service, would be considered at least the starting point of change.

(5) It is particularly in the rural field that the need of grades of training comes to the front as a necessary consideration. All the arguments, quite as common in the West as in China, why able men will not go to the country are not to be dismissed lightly. But the opportunity in the rural community parish for very able men should nevertheless be stressed. Here is a

group of villages, seven or eight, or twelve to fifteen, in number, as the case may be, embracing a geographical area of perhaps five miles in diameter and having a population of possibly 10,000 to 15,000 persons. From the standpoint of sheer opportunity for personal leadership and influence what could be more challenging to a vigorous and adventurous spirit? Is there any parish in urban China that gives a more substantial opportunity for personal leadership, save, possibly, a few where the great orator may find his forum? The chance to build up a church of say 500 members in such a parish, to make that a church of working laymen, a body of church-members that not only demonstrates the more abundant life but deliberately seeks to aid the entire community in planning its future and developing its population increasingly in terms of the essential religion of Jesus—what a challenge!

The remarks just made may smack of idealism and seem to ignore practical difficulties. But we either must take the position that the Christianizing of the three hundred million villagers of the people of China is a hopeless and impossible task and efforts to that end may as well be given up, or else we must deliberately develop agencies of preparation for such a personnel as can and will meet the needs of the Christian enterprise among the village people.

(6) Fortunately there is a practical and successful demonstration in China of a method of coöperative endeavor in another field of education, which to the writer at least would seem to be a precedent sufficiently sound to serve as a basis of study for a new plan for the seminaries. I refer to the coöperative centers maintained by the Agricultural College of Nanking University. There are some fifteen of these scattered over Central and North China, and in most cases they are tied up with some educational institution. The purpose is to coöperate with these institutions in establishing investigational stations which shall also become training centers, and centers of extension work or popular distribution of agricultural knowledge. If a plan could be evolved by which all the seminaries would be brought into coöperative relations and possibly a few new centers strategically placed with particular reference to the training of rural religious leaders, there would be such an undergirding of the structure of religious education in China as has not yet been possible heretofore.

The Christian Hospitals and the Villages

There came into my hands a memorandum prepared by a group of missionaries that began with an appeal in which the following words occurred:

> We are in absolute agreement with our medical authorities that a state health service similar to the Indian or the Japanese should be established on an adequate scale to meet the needs of the

Chinese people. We believe that will come in time but in the meanwhile our query is, what are our thousands of Christian physicians and nurses and some 300 Christian hospitals doing for the health and physical welfare of 350,000,000 of our people who reside in non-urban districts?

The service needed in rural districts is primarily not that of specialists, but that of ordinary doctors and nurses with a Christian spirit for service. Even a quack, who knows his own limitations, with a knowledge of the first aid of a boy scout, may be a real benefactor in the country. We realize that we are treading on the ground where the Christian physician and medical angels fear to tread. Yet we in our ignorance persist because we feel very strongly that 300 Christian hospitals with their Christian physicians and nurses are not meeting the opportunities for greater service to the eighty-five per cent. of China's population. And in our ignorance we submit for consideration a plan on hospital extension, trying to meet some of the opportunities of rural service. Will the Christian physician stoop to conquer the rural giant?

This appeal should not lead to the minimizing of the immeasurable, self-sacrificing service of the medical missionaries in China and their loyal Chinese staffs. Nor should it be taken as a piece of sentiment, a pious wish. It represents, not a criticism, but a challenge. In those hospitals that are located in small cities, great service has been rendered to villagers from surrounding areas who have come to the hospital for treatment. In many cases, the hospital staff have made a definite effort to do some itinerating work among the villagers. I saw myself the possibilities of the work at Changli, where Dr. Clay, single-handed, insists on making village service a part of his regular program. More would have been done by these hospitals if doctor and nurses did not already have their hands more than full with cases at the hospital. But the challenge remains. Provision should be made for the hospital to go to the villages with its ministry of health and healing.

The fulfillment of such a plan bristles with difficulties. Neither Chinese doctors nor nurses are numerous enough to afford a surplus for rural work and, as in America, the first choice of a place to work is the city or large town. Individuals with but a smattering of medical knowledge set themselves up as quack practitioners. The people in their superstition and their poverty often seek out the Christian doctor as a last resort. Costs of an adequate enterprise would be considerable though something can be done without large expenditures.

As to a plan of operations, various suggestions from the field are here presented. The first comes from the group of laymen already referred to.

Hospital Extension

(1) Reasons for the Undertaking:
   (a) The urgent need for medication and health education in the non-urban districts.
   (b) The 300 hospitals under Christian auspices are all located in large cities and towns.
   (c) Practically all the medical work carried on in the hospitals is remedial in nature.

(2) Purpose of the Undertaking:

(a) The inclusive idea of Christian service to serve the whole man and the whole community.

(b) To form points of contact for other Christian workers.

(c) To prepare the way for the reception of the Gospel.

(3) Working Plan:

For each hospital a Rural Extension Department to be established in charge of a doctor. It should set aside one graduate nurse with some knowledge of public health to devote full or part time in the surrounding rural regions. (In one case the doctor attached to the hospital makes a round of rural medical service centers once a month, while the graduate nurse goes to the country three times a month for a period of three days each. The doctor limits what and how the nurse can render the medical service. The latter is to do the first-aid work, administer simple remedies and through talks and charts carry out some form of health education in village sanitation and hygiene. He also serves as a feeder to the city hospital for more difficult cases. He does the combined work of health worker, first-aid and dispensary.

For a big hospital, the surroundings of which afford greater opportunities for this service, a woman graduate nurse may be added to devote full or part time to the extension service. She will have some knowledge of children's common diseases and know the work of a midwife.

(4) Finance:

With a part-time graduate nurse, whose extension work to the country is a contribution from a city hospital, a couple of hundred dollars should be enough to cover travel and medical equipment. A part of this can well be expected to be shared by the community through fees and contributions. The Chinese being a rational and utilitarian people will increasingly support this work as it begins to bear fruit. The helpfulness of modern medicine and the inclusive purpose of Christian service will only then be realized by the Christian farmer and appreciated by his neighbors.

(5) Coöperation:

Christian churches, schools, other public or semi-public buildings can be used for clinics and dispensaries. Coöperation with the local church, and in some special cases with the village school, and local leaders, is essential for the success and religious potentialities of such hospital extension service.

(6) Immediate Experimentation:

We believe that the plan in general suggested above is sound. With modifications to meet local conditions it should be experimented with. We therefore humbly yet earnestly call the attention of Christian physicians and hospital authorities, who are interested in the health and physical welfare of China's 350,000,000 of non-urban population, to experiment with the idea of hospital extension to rural districts at least for a year. Let the result of the year's experimentation decide their future policy.

The Annual Report of the West China Council on Health Education indicates the following aims and objects:

OUTLINE OF THE AIMS AND OBJECTS OF WEST CHINA COUNCIL ON HEALTH EDUCATION

(1) Translation

Unifying of Textbooks for

Primary Schools

Middle Schools

Normal Schools
University in all faculties
(2) Publicity
Popular articles in
Daily Papers
Szechwan Christian Weekly
Christian Hope
West China Tidings
West China Missionary News
(3) Campaigns
Lectures in
Mission Schools
Government Schools
Churches
Guilds, Young Men's Christian Association, Young Women's Christian Association
Hospitals
By invitation elsewhere
(4) Publications
Tracts
Posters
Books
(5) Welfare Work
Pre- and post-natal clinics
Baby welfare centers
Examination of school children
(6) Research
Examination of food stuffs, etc.
(7) Smallpox Eradication
Literature
Lectures
Vaccination campaigns
Lecture courses to native doctors
Smallpox Vaccination Day
(8) Health Demonstration Area
General Sanitation, foods, beverages, water, etc.
Vital statistics
Communicable Diseases
Medical services
Registration births, marriages, deaths
Preventive inoculations
Educational propaganda

Dr. F. F. Tucker, a medical missionary of long experience, writes me that in their mission they are suggesting a plan for village service somewhat as follows:

That of having the closest coöperation with the evangelistic workers in a given place to be selected, and that a branch hospital and medical work be established there, to last a month or six weeks. Our experience has shown us that unless we do this we are simply competing with

the ill-trained medicine shops and men of the villages. If we go prepared with men and women physicians, men and women nurses, and all the necessary armamentoria, we will have opportunity to demonstrate that we have something to give besides a "cup of cold water."

With it will go intelligent preaching and evangelistic work. We have been leading up to the feeling that this is the best plan for reaching the rural community in matters of sanitation, hygiene, and preventive medicine.

Dr. Tucker stated personally, and this was corroborated by many others, that perhaps the greatest single need in the villages, and by the same token the most effective service in this matter of village health work, is to provide competent midwives.

This problem of the medical school in this field of village work was quite fully discussed with Dr. Shields and members of his staff at the School of Medicine at Cheeloo University, as well as with a number of missionary doctors in that area. The following statement by Dr. Shields seems to cover the situation quite fully:

Relation of the Medical School to Rural Reconstruction

The opportunity for the hospital in relation to the problem of rural reconstruction, as outlined by Dr. Butterfield, and as described in actual working by Dr. Tucker, seems quite clear. This is especially true for the hospital in the *hsien* city, at the center of a rural area. The realization of this opportunity seems to be essentially a question of the multiplication of a personnel having this vision and ability. Given the personnel, the means for carrying on the work, and the effective working out of its details would assuredly follow.

For a medical school, the opportunity would seem to be somewhat different, and to relate especially to the development of this personnel. Ideally, such work would be carried out in large part by workers without the full medical training,—and especially by members of the village communities themselves, given opportunity for the necessary preparation. However, the planning and directing of such work, and the training of the lay workers, must for some time depend pretty largely on members of the medical profession; and a part of the actual work must always be contributed by them. One responsibility of the medical school thus becomes evident. In addition, a large field for research lies in the adaptation to the conditions in rural communities of health measures, and of means of spreading health education. For the public health department of a medical school situated within workable distance of a rural district, such an opportunity would seem to present no small challenge.

For clearness, the responsibilities of the medical school to the rural problem might be outlined as follows:

(1) Development of Medical Personnel.

While a medical school will not expect a large percentage of its graduates to become health specialists, yet a small proportion should go into this definite field. However, probably for some years to come, the spread of health education, and the development of a public opinion to support the carrying out of any extensive health measures, must depend on the vision, and the intelligent coöperation of general practitioners, and members of hospital staffs. It is therefore essential that all medical students be given opportunity to develop both this vision, and an intelligent understanding of method. For this, an atmosphere of sympathetic interest, an emphasis on the necessity for this work is absolutely fundamental; and it may be created by the understanding, as far as possible by the practical support, and most essentially

by the spirit of the staff of the school, and of students who have already caught this vision. In addition, it is most important that opportunity be given to the students for actual contact with rural communities and their problems, and a share in the attempt to meet these problems. For this, the following means may be suggested:

(a) The carrying on of a rural health program in villages sufficiently near that both students and staff may share voluntarily, even though available spare time is very limited.

(b) The offering of practical courses under the public health department, in which specific problems in these village communities may be attacked by groups of students under careful supervision.

(c) The offering of periods of "internship" in which supervised work is carried on in developed rural reconstruction centers. This might be given as a part of, or preferably as an addition to, the fifth year internship.

(2) Research.

Study of actual health conditions in different types of rural communities, and especially the working out of health methods, and means of spreading health information suitable to rural conditions, should be an important part of the program of a public health department.

(3) Training of Health Workers of Various Types.

The question as to how much of this task should lie with the medical school is a very real one. However, the planning of such courses, and their ideal content, is a problem in which it would seem that the medical school should take a not small share, at least for the present.

Nothing has been said as to the share of the nursing school, and especially the nursing school associated with a medical school, in relation to rural reconstruction. This is a question in itself, to which much attention should be given. The part which the visiting nurse may play, not only in the specifically health work, but also in the whole wider program of creating the conditions for full and healthful living, is of paramount importance.

One of the physicians summarized the discussions at a group meeting in Cheeloo in the following words which, though they were not adopted as a resolution serve I think fairly to indicate the drift of opinion:

Keenly feeling the needs of the "community parish" along lines of health and sanitation, we strongly urge that emphasis be placed on the training of health nurses (both at Cheeloo University and elsewhere) and that all mission hospitals plan definitely to share generously of their staff members to coöperate in the proposed "rural reconstruction" program, with the development of the Church of Christ in view.

I am strongly of the opinion that if Christian hospital and Christian Church would coöperate intimately in experimenting with medical service in a cluster of rural community-parishes, the most practicable method of achieving the results desired would be found. It is also to be recommended that the China Health Council, or some special body created for the purpose, make a careful study of the field of village health service in China.

The Significance of Village Industries

The apostle of "Christianizing Economic Relations" in China is Professor J. B. Tayler of Yenching University, for the time being serving the National Christian Council. In his teaching, in research, in a very significant

Conference on the People's Livelihood which he promoted, Professor Tayler has not only stressed the duty and opportunity of the Christian forces in China to lead in blazing the way to an essentially Christian economic order, but he has consistently recognized the place of the villages in all this.

In a paper read before the Conference on the People's Livelihood in February 1931, on *A Policy for Small Scale Industry*, Professor Tayler, after showing that in China "most industries do not demand a large scale productive unit," suggests a program for small scale or essentially village industry with the following as the items of fundamental importance:

(1) The federation of a number of small producers within a given area.

(2) The provision of credit for the group as a whole, either on a coöperative basis, or through government banks adapted to the needs of the situation.

(3) The provision of expert guidance and research on behalf of the group, together with such training in improved methods as may be necessary.

(4) Provision for coöperative supply of equipment, raw materials, etc., required by the industry.

(5) The provision of collective marketing arrangements, preferably coöperative, if the community is sufficiently advanced, through which the products of individual producers are bulked and through the influence of which products are standardized.

(6) The collective provision of electrical power. There would be precisely the same reasons for government subsidy for No. 3 as there is in the case of agriculture, and this would be a perfectly legitimate charge on the country's finances. It would be essentially productive expenditure.

And then Professor Tayler goes on to say:

Advantages of this Plan:

(1) Greater Conformity to Chinese Life. On the side of advantages, we may notice first of all that such a form of organization would be less disruptive of Chinese society than the large corporation. The guild and other forms of economic association are still active in this country and they are not unlike the organizations proposed. The people should be ready for modifications on the lines suggested. What is necessary is the right type of leadership. It should be noticed further that this organization makes full use of the family unit, which is the basis of Chinese social life. It preserves the connection with the land which is another of those factors which have made for the stability of Chinese society. At the same time, it sets these things in a larger unity; it encourages men of different families to coöperate for common economic interests; and it necessitates a growing measure of intercourse between different districts.

(2) Combines Urban and Rural Advantages. It is no small part of the advantage of such a policy that it brings new life into the rural areas, instead of concentrating modern movements in the cities. The growth of urbanization in the West has led people to feel the need of garden cities and other movements to keep the people to some extent in touch with nature and the land. The great bulk of the people in China today have the instinct for the soil. To build up a civilization which preserves this feature and combines the advantages of city and country life should certainly be one of the objects of statesmanship in this country.

(3) Secures a Steadier Use of Labor. At the same time it makes for a better use of the labor of the farmer. Even if the farmer could secure more land or increase the yield of what he

has, he would still have much idle time which by this plan would find productive use. The double source of support again means a steadier income year to year, since the influences which affect agriculture and industry are not the same.

(4) Socially Wholesome. Further we can claim that the results of such development are more wholesome socially than the alternative plan. They involve less concentration of power and wealth in a few hands. The latter always tends to delay the education of the rank and file and to lessen the extent of their participation in the benefits of increased productivity. It militates against the feeling of solidarity in society. No one can reflect on the present state of Western industrialized countries without realizing the importance of these considerations. Moreover the plan proposed spreads responsibility giving the producer an independent sphere for his own exertions and a share, if he chooses to exercise it, in the wider concerns of the industry.

We would therefore suggest this policy for the development of certain types of industry in China as a challenge to the Government, to Young China and to the Church. To a Government which recognizes the principle of the People's Livelihood, it is a call to promote and subsidize the improvement of industries on these lines, both by the national and by the provincial governments. To Young China, with its zeal for reconstruction on a stable basis, it offers scope for service which will call out all its latent enthusiasm and talent. To those connected with the Christian Church, as to all who believe in social justice and in the principle of mutual aid, it is a call to apply their principles in a way that should secure solidarity and offer a practical (if difficult) alternative to continual strife or to violent revolution.

It is interesting to record that Dr. Warren S. Thompson, of the Scripps Foundation, in a paper read before the same conference, presenting *Some Reflections Upon the Standard of Living and Rural Industry in China* said:

I recognize that the opportunity to improve the standards of living in the villages of China by working harder for goods of various kinds is far more limited than is the case in the United States, or most European lands; but I cannot help wondering as I look about me in China whether the goods of which the Chinese stand in the greatest need are not after all in large measure such as they can provide for themselves by better management and hard work, rather than those which require larger money incomes. I would not be misunderstood. I do not mean to underestimate the need for rural industries which will add to the money income of the people by employing their time more fully and more efficiently. But I have been impressed also by the things which the villagers could do for themselves in their unemployed time to improve their manner of life which are not dependent upon their finding some employer with capital who can pay wages. It is to such possibilities that I would direct your attention for a few moments.

The National Christian Council, in its Hangchow Findings, included these paragraphs:

Christian Share in Reconstruction

The Council feels that the time has come for the Christian Church to accept as part of its obligation of service to China a share in the industrial and economic reconstruction of society, and it, therefore, recommends to the churches that, wherever possible, they include such reconstructive effort in the work of the Five Year Movement.

Major Projects

In order to carry out the above proposal, it approves of the Committee on Christianizing Economic Relations taking the following as the major aspects of its program for the next two years.

(1) The study and promotion of: (a) Rural and (b) Other small scale industries, with a view to enabling the churches both to find a larger life for themselves, and to take a share in building up a community life based on Christian principles.

(2) The study and promotion of coöperatives, especially as they concern credit, marketing, processing of products (such as ginning of cotton and pressing of oil-seeds, etc.), and, later, consumers; also of mutual aid societies for sickness insurance and similar benefits. All these are definite contributions towards the setting up of a Christian social order.

The Needs of Village Women and Girls

I wish I were competent to write adequately of the needs of the village women and girls of China and ways and means by which the Christian enterprise can begin to minister to them far more fully than they are doing now. The last remark may be considered as criticism, an indication of lack of interest. Far from that. As is the case with medical missions so with women missionaries and Chinese Bible-women by the hundred who toil in season and out of season in the villages. Any tales of heroism on the part of either foreign or Chinese men who represent the Christian enterprise in rural China can be more than matched by stories of self-sacrificing womanhood. Nor is there neglect at the top. The Five Year Movement has incorporated as one of its chief planks, the Christianizing of the home, and the discussions at the Hangchow Conference revealed insight, genuine study, deep sympathy with respect to the village women as well as the Chinese home generally.

But it must be repeated over and over that the specific needs of village women and girls do not get nevertheless the attention they deserve. I cannot but think that the time has arrived when there should be a commission on work for village women and girls in China. The majority of its membership, of course, Chinese, supplemented by women from the West whose origin, education, and experience have brought them to an understanding of the needs of farm women. Such a commission should give sufficient time to bring in a report that might lay the foundation not only for more aggressive work among village women in China but have a great access of support and personnel from the West.

Integration

In discussing the topic of coöperation among Christian forces in China I stressed the importance of a united front, a common program and proper machinery for union work. The matter is mentioned again here because it stands out in my mind as a special problem of deep significance. I must confess that I am not at all prepared to make practical suggestions that will be very helpful, and indeed I think the burden of responsibility lies on no outsider but rather on the missions, the mission boards, and the

churches in China to find a way. May I give an illustration that involves a comparatively small project and yet one that I think is of very great importance if the satisfactory results of the two rural conferences held in North China last spring are to be dissipated? As I have already said, the two conferences in North China resulted in several recommendations for enlarged leadership of the new interest in rural field in North China. I would recommend especially the following:

(1) A rural community counsellor for the two provinces of Hopei and Shantung. Some ten or twelve church groups at these conferences agreed to experiment with the establishment of one or more rural community parishes. These experiments need continuous study, friendly counsel, and constant encouragement. A full-time competent leader for these purposes is needed.

(2) A specialist in rural economics, particularly in the field of rural co-operative societies. There is both wide-spread belief in the importance of organizing these societies and serious danger of failure. The coöperative movement has in it so many features that make it an application of Christian principles that it can be taken up by the Christian enterprise with enthusiasm. But it must also be managed with great skill. Such a specialist in North China should work in close coöperation with the government and with any voluntary agencies that may be serving in this field.

(3) A third specialist to be engaged at the earliest possible time should be a woman who will make it her task to study the needs of village women and girls in order to determine the lines of help most germane and practical for the Christian enterprise, and to assist Bible women and the Christian women in the villages to such education and organization as will best help to carry out such a program.

The crucial difficulty in carrying out these desired steps is the fact that before there can be any appeal for funds to underwrite these new pieces of work, four or five different missions must pass on the question. Even the best of will to coöperate is delayed and may be frustrated by the lack of proper administrative organization. In some respects the discovery of a method by which the Christian forces can coöperate regionally and in smaller units, as they do now in educational institutions and in the National Christian Council, is about as important an immediate step as could be taken.

Part Three

PLANNING A CHRISTIAN RURAL CIVILIZATION IN JAPAN

X.

RURAL JAPAN

The Journey in Japan

AS IN other countries, the visit to Japan was made at the invitation of the National Christian Council, which, in general through its Committee on Social Welfare, and in detail through its Secretaries, arranged itineraries and conferences over a period of three months, April 24 to July 25, 1931. Visits of from two days to a week were made in each of six centers, beginning in the island of Kyushu in the Southwest and ending in the island of Hokkaido in the North, thus ranging nearly the entire length of Japan proper. In these half-dozen centers of inspection, villages were visited and the usual effort made to get a picture of conditions as revealed through the eye of the observer and through interviews with village officers, farmers, agricultural specialists, Christian pastors, and missionaries. These field trips were broken by occasional stops in Tokyo for the purpose of interviewing government officials, agricultural economists and specialists, and others cognizant of rural affairs in Japan. Acknowledgment is gratefully made of obligation to leaders of Christian bodies, government officials, missionaries, and others for constant attention and charming hospitality.

The Land of Japan

Japan has a range of nearly fifteen degrees in latitude, an insular climate, with moist changeable weather, cold winters and heavy snows in the north and in the mountains; while the summer temperatures are not excessive, the humidity is high. It is a land of mountains, and cultivation is confined largely to the valleys and to the littoral plains. There are no great expanses of cultivated land as in North China, nor great valleys to be peopled as in India. Of the 150,000 square miles in Japan, about fifteen per cent. is under cultivation. Authorities seem convinced that while additional areas may be brought into cultivation it will be a costly process and that the acreage thus reclaimed will probably be offset by the increasing use of land for growing cities. There are some who believe that the hillsides may be used for live stock or for nut-bearing trees, but this at best will be a slow development and will merely supplement, for it can hardly revolutionize, the agriculture of the valleys and the plains. There are about 15,000,000 acres of cultivated land, in some 5,500,000 farms, thus giving an average of less

than three acres to a holding. There are not many large landlords, although the average tenant cultivates only an acre and a half of land.

Crops

The rice crop accounts roughly for more than half of the land utilization in arable Japan and two-thirds of the value of all farm products. Mulberry trees occupy only a small percentage of area, yet rice and silk together comprise three-fourths to four-fifths of all crop values. The other products are wheat, barley, millet, fruits, and vegetables. There is very little live stock except horses. While the use of milk is increasing in the cities, it is only slightly used in the country. The great exception to this general situation is the island of Hokkaido. This island has an area of 15,000 square miles, about half that of New England, a population of nearly 3,000,000 which has been colonized on the island during the past sixty years. Its likenesses to the state of Maine in topography, climate, and types of agriculture are very interesting. Live stock, especially dairying, has had marked development. In spite, however, of the advice of the specialists, the age-long instincts of Japanese farmers are prevailing and rice is now grown freely and largely in all parts of the island.

The rice crop of Japan has doubled in forty-five years, due in part to a fifty per cent. increase in yield per acre. There has also been a substantial expansion of both acreage and yield of barley, rye, and wheat. The sweet potato crop has increased markedly and has become quite a factor in the food supply.

Standards of living have been raised substantially during this period. While the villagers live in their wood and paper houses as of yore, quite ineffective against the cold of winter, the better villages are clean, the houses are of sufficient size, and practically every house has electric lights—at least one! In one of the newer and richer rice-growing areas a leading farmer told me that to him and his fellows, present conditions, in spite of the existing hard times, had brought a standard of living "undreamed of when they started out to farm as young men thirty years ago." In contrast to this, there are millions of villagers, especially tenants, living in most scanty fashion.

Land Tenure

Approximately thirty-one per cent. of the farmers are owners, twenty-seven per cent. tenants and forty-two per cent. both owner and tenants. Roughly fifty per cent. of the total holdings have an area of one and one-quarter acres or less, seventy-five per cent. of two and one-half acres or less, and ninety per cent. of seven and one-half acres or less. There is a tendency

for very small holdings to decrease. During the last ten years, there have been thousands of tenant strikes or refusals to pay the rent. This tenant revolt has stirred "bad blood" and resulted in an economic loss, although it has reduced rentals. Here, as always, antagonism, waste, loss have been the price paid for injustice to the under-privileged. The landlords are not especially happy, for interest and profits received from their holdings are not high. Land values, especially of good rice lands, have increased enormously.

Rural Labor

Farm labor is performed by the farmer, his wife, the oldest son after compulsory school age, and all sons after that age unless they leave for the city, by the daughter-in-law who is the wife of the oldest son, and by any daughters beyond the school age who may remain at home. There is practically no hired labor.

Debt

It is officially stated that the indebtedness of the Japanese farmers averages $275 a farm family, and there are even higher estimates by some students of the subject who state that the total farm debt both on property and on credit loans is now between $2,500,000,000 and $3,000,000,000, whereas twenty years ago the property debt was not over $200,000,000. During the world war there was borrowing for speculation and more recently there has been borrowing for requirements.

Taxation

There is the usual complaint about farm taxes. A survey made by an agricultural association in a certain prefecture concluded that the ratio of taxation in that province is, for agriculture one hundred, for commerce forty-five, for industry twenty-eight. Figures like these are inconclusive but there is little doubt that in Japan the small farmers bear an exaggerated load of taxation. In Japan, too, much land commands a price far beyond its economic value. In many places rice lands are held at prices ranging from $1,000 to $2,000 an acre.

The Farmer as Seller and as Buyer

There is the same complaint as in the rest of the world, especially since the war, that the index prices for soil-grown products at the farm are much lower than the general scale of prices, while the prices for supplies which the farmer must purchase are on a scale much higher than prices of his own products.

Technical Problems

There are some technical agricultural questions which may be merely referred to here. Soil fertility is, of course, a major problem and in the absence of live stock the bill for commercial fertilizers has come to be a huge one. The topography of the country, combined with a relatively short rainy season, brings floods and pretty serious soil erosion. On the small farms, and particularly in rice farming, the use of machinery is almost prohibitive. Costs of bringing the rugged hill lands into cultivation are very high. Idle time, due to the crop season, is less serious than in China and in India, but it is still a factor.

Rural Education

The primary school system in Japan is universal, with compulsory attendance for six years and provision for voluntary additional attendance for two or three more years, with social pressure to attend pretty strong. There is almost universal literacy. Continuation schools are numerous. There are in Japan over three hundred agricultural schools of a practical type. Some eleven thousand agricultural specialists are assigned to the villages of Japan. There are few village libraries. There are six imperial agricultural colleges. Research is amply provided for.

Continuing Education

The government Department of Social Education is alert to this problem among villages and presents the following facts:

This department has public lectures and long term lecture institutes at imperial universities and government schools. The prefectural governments also follow similar lines. The department investigates popular books, cinema films, and phonographic records, and after selection, recommends to the public.

It is interesting to note the purpose of this department of government which, as officially stated, carries on its activities "with a view to the proper control of thought, to the propagation and promotion of scientific and industrial knowledge, to the vocational guidance, to the encouragement of physical training and hygiene and to the purification and elevation of taste." The young men's societies and young women's societies come under the jurisdiction of this department. The former in the year 1925 already numbered 16,000 with 2,500,000 members and the latter 13,000 with 1,300,000 members. The membership now is somewhat higher. These groups represent two of the most remarkable organizations of young people in the world.

One must reckon also with some very effective educational movements

of an entirely private character. There is no peasantry in Asia that begins to approach the peasantry of Japan in educational achievement.

It seems to be a fact, however, that aside from a daily paper, which is pretty freely taken in the villages, there is not much sustained reading. Young people are inclined to read modern fiction. Study clubs are not very common, and discussion is rather frowned upon by the police.

Health

There is widespread criticism of health conditions in the villages. At night the houses are tightly closed. In the winter there is meager provision for heat. Diet is too exclusively rice, and polished rice at that. There is lack of physicians actually available to the villagers and an utterly inadequate supply of midwives. Generally there is in the houses insufficient sunlight and ventilation. Dampness of soil adds its menace to health. In one survey, in seventy-seven villages one-third of the sources of water supply were found unfit for use. In rural communities the death rate is high, with pneumonia, bronchitis, and tuberculosis leading. Worms and trachoma are serious.

Social Organization

The village is politically the local unit, but the hamlet, with its group of thirty to fifty houses, is the actual unit of neighborhood life. Both the adult men and women are pretty thoroughly organized, and the remarkable expansion of young men's and young women's societies has already been mentioned. Since the war there has been considerable development of political organizations, but these have not been very effective because of the split into rival camps on account of sharp divergencies between the radicals and the conservatives.

The family system is the most significant and most deeply rooted aspect of social organization in Japan. It comprises the typical oriental family. The oldest son takes over the responsibility early. Ancestor worship calls for certainty of progeny and induces large families. The family cares for its own and there are no poorhouses. It is hard to say how far community spirit develops when the interest of the family and the hamlet are dominant.

There is no caste system as in India, and yet social classes are pretty distinctive. There is a group of outcastes or, as they are called, special classes, comprising about a million and a half in number, largely rural. There is a bureau of the government which is responsible for developing "societies for reconciliation" and is attempting to better conditions. There is a well-organized system of poor-relief devoted more generally to meet natural calamity but it also carries on a campaign of "enlightenment."

During the past fifteen years, 2,500 public day-nurseries have been established in rural districts to care for the children of the peasants during the busy seasons. There are some social settlements in rural areas with public midwives, consultation and health rooms, economic protection through small loans, public baths, medical care and cheap clinics, and some other features.

The Coöperative Movement

The coöperative movement among rural people has had a very large development and there are now some 13,000 coöperative societies, comprising coöperatives for buying, for selling, for processing, for credit, for the use of machinery. The great weakness of the Japanese coöperative system is the almost complete dependence upon the government for initiative and direction.

Morals and Religion

The Japanese farmers toil terribly during the busy season and relax absolutely during their leisure periods. Sake, a rice wine, is the universal drink, and the per capita consumption is unbelievably high. It is rather general testimony that both intemperance and sexual immorality are accentuated by the experience of the young men in military barracks during their term of service. Outside of the schools there seems to be a lack of provision for play and recreation.

Rural Politics

Political power has been largely in the hands of the landlords. Now, with the extension of suffrage, rural parties are organized. Small farmers, however, cannot afford to go to Parliament. There has been a considerable effort to make a farm-labor combination. The tenants and the wage-earners have a common interest and Communism appeals to them, but fundamentally, as producers and consumers of food, it is difficult to get them together.

City and Country Relations

The "apartness" of the Japanese farmers is not due to physical distance from centers of population, but is partly the result of the village life itself, the village being the farmers' world, and partly the failure of the new urbanism to affect the village traditions that for a millennium have typified Japanese popular culture. However, the growth of industry has had its effect. About sixty per cent. of the employees in textile industries are women, nearly all of them originally from the villages. Younger sons have found their outlet for occupation in the cities. During times of depression, and in the case of the girls after a certain period of work, there is more or less

returning to the village and the consequent importation of urban ideas and customs. Thus the breaking down of the old village culture, while in process, is a gradual affair.

In a broad way the city-country conflict is beginning to show itself. The political system in Japan does not at present make for a free expression of discontent or of class divergencies, but there is no doubt that, as a result of the extension of the franchise, sooner or later the political aspect of rural-urban antagonism will show itself.

"Agriculture and the Japanese National Economy"

In *Foreign Affairs* for July, 1930, Dr. S. Nasu, Professor of Economics in the Agricultural College of the Imperial University in Tokyo, presented in condensed form some suggestive figures and statements on this subject.[1] The following facts are taken from this informing article:

Dr. Nasu begins his article with this significant sentence, "Despite her recent remarkable progress in industry and commerce, Japan is still predominantly an agricultural country." And says further, "Those who are interested in Japan's destiny should study not only the big cities, but also the country districts. For to know village life is to know the foundation of the nation."

He calls attention to the fact that the tenant farmers are extremely dissatisfied with the present conditions of renting land and he goes on to say that, "The way in which the farmer uses his power will largely decide the fate of the capitalistic régime in Japan, for nobody can dream of accomplishing any far-reaching social reconstruction without the hearty participation of the rural population."

In Japan proper the farming households comprise almost exactly one-half of the households of the nation. These are actual farmers. From the rural point of view there are in addition the fishermen, a very large body of people, and of course small merchants, workers in their small industries, etc.

On the basis of working days of Japan, according to occupations, agriculture accounts for forty-four per cent. as against manufacturing industries with twenty-seven per cent.

As to the number of people actually engaged in some occupation, agriculture accounts for fifty-three per cent. as against manufacturing, twenty per cent.

With respect to capital invested, agriculture claims forty-seven per cent. compared with commerce seventeen and one-half per cent. and manufacturing thirteen and one-half per cent.

[1] Nasu, Shiroski. "Agriculture and the Japanese National Economy" (in *Foreign Affairs*, July, 1930, pp. 658–664).

The net wealth produced by agriculture is as thirty-two to nineteen for manufacturing, and Dr. Nasu estimates that the agricultural net wealth production is more than twenty-four per cent. of the national income. He raises the question whether the "supreme importance of agriculture in Japanese economic life" can be maintained. For the past two decades the agricultural population has remained practically stationary, and he thinks that while it will be a fatal mistake for Japan to accomplish further industrialization at the expense of her agriculture, nevertheless Japan must rapidly develop manufacturing industries alongside of its agriculture.

Dr. Nasu calls attention to the fact that Japanese agricultural products are intended for home consumption and do not enter into the export trade to any appreciable amount, while on the other hand the importation of foreign agricultural products is in the neighborhood of $500,000,000 a year. The largest item in this importation is cotton, which accounts for nearly half of the total.

Some comments on the agricultural situation by a leading economist in personal conference, are equally important. The actual number of farmers continued to gain up to 1920 and since then has been about stationary. It is believed that the economic farm unit under Japanese conditions should be five acres a farm household or nearly double the present average. Rents are too high and one result of the tenant riots has been to reduce rents by perhaps sixty per cent. There has been a general increase in the standard of living among the peasants and over great areas these peasants are reasonably well off, except for the present serious depression which is due mainly to the low price of rice and the smashing of the market for silk in the United States. The custom of requiring the oldest son to follow the father on the farm makes for permanence of agriculture, although the oldest son is not always the one best adapted to farming. There is early marriage and early decline, resulting in an unusual proportion of the young and the old to be supported by the farm. The crucial problems are those of the price of farm products, rates to tenants, and maintenance and development of village industries.

One is obliged to ask whether it may not be stated as a general thesis that the agricultural economy of Japan should seek a quasi-self-sufficing rural community which will within its own borders grow a wider and better diet, increase relatively its production of raw material for manufacture, and provide coöperative workshops both for general manufacture and for processing community-grown products.

One writer has described the present agricultural situation as of June, 1931, somewhat as follows: The agricultural income in 1928 was ¥3,000,000,000 to ¥3,500,000,000; it is now ¥2,500,000,000 or less, a decrease of forty per cent. On the other hand, rural debt is now something like

¥4,000,000,000, or ¥720 per family—a heavy increase. Taxes have not decreased, the fertilizer bill has not decreased, the cost of electricity has not decreased. Real wages are down ten per cent., wage income, thirty per cent., with 400,000 unemployed, and thus the farmers' market considerably curtailed.

The Rural Situation in General

A Christian Japanese rural leader says that the rural problem has become a major issue in Japan. The rural question is neither more nor less significant than in other countries, but it is possible that it is at the present time more acute. It grows in part out of the conditions just described and in part out of the general world situation. As in other countries it consists of various phases and these form the material upon which the Christian enterprise must work if it seeks a rural Christian civilization for Japan. A few generalizations may be made to the effect that the following features are perhaps basic in the rural problem.

(1) Industry has drained off a considerable proportion of surplus farm labor and has given a home market for agricultural products.

(2) Urbanization, however, has accentuated the economic, social, and political differences between city and village life.

(3) The government has organized its services for village populations with remarkable intelligence and skill, and the villagers, like all the rest of the people, look to the government and individually to the man higher up.

The Population Problem

In the matter of population there remains one more subject for brief discussion which in a sense out-ranks in importance all other aspects of background conditions into which the Christian enterprise projects itself. Although there are two diverse views as to the significance of the population problem in Japan, it is difficult to escape the conclusion that this question underlies all others. There has been an increase in the population of Japan proper, from 33,300,000 in 1873 to practically 65,000,000 in 1931. The last decade saw 8,500,000 added to the population of Japan proper, an increase of fifteen per cent. What interests us more especially is the change in relationship between numbers of urban and of rural population. In 1880 the cities contained twenty-nine per cent. of the people and in 1920 fifty-one per cent.; at present the figure may be fifty-five per cent. There are 109 cities (a "city" must have a population of 30,000 or more), which have within them 15,000,000 people. Osaka is technically the largest of these cities with 2,500,000 inhabitants, but "greater Tokyo" when its boundaries are finally arranged it is estimated will contain 4,500,000. This increase of

population would perhaps not be startling if it were not for the assertion authoritatively made that Japan has by far the greatest density of population in proportion to its arable land of any country in the world. This fact is of significance at two points, first, the question whether agriculture can maintain itself on a satisfactory economic basis when the nation as a whole is increasingly dependent for its soil-grown products upon imports from foreign countries; and secondly how much farther the subdivision of land can be pressed and still give the farming household a decent livelihood.

The growth of urban population is mostly due to the development of industry in which respect Japan has followed Western trends with great rapidity. The number of industrial concerns in 1928 was 56,000, employing nearly two million operatives. Commerce and finance have inevitably enlarged with productive industry. It is to be observed, however, that Japan is still a land of small industrial units and to a large extent of domestic industry. Professor Allen[1] makes two interesting observations concerning the present economic structure of Japan, "It must be remembered that the commodities which the people consume are to a very large extent different in kind from those which make up the every-day consumption of Western countries." The Japanese people want a peculiar quality of rice and particular types of other foods. The national costumes for both men and women are peculiar to Japan, so also are the foot-gear, furniture, decorations; consequently Japan must manufacture these things for herself. Professor Allen also says, "The typical figure in Japanese society is not the urban industrial worker, but it still remains the peasant."

All these things have a bearing upon the development of industry in Japan, the extent to which the country can compete with other nations, what it shall produce in order to import products of the soil that it cannot itself raise, the degree to which industry can continue to absorb the surplus rural population. There are those who doubt the wisdom of Japan's determined and almost hectic policy of industrialism. From the rural point of view the increasing industrialization even with its possible menace to agriculture on the economic side seems to be absolutely essential to the ability of Japan to support its present rural population under a régime of commercial agriculture.

There are those who think that it is possible for a Japanese peasant family, by growing more fruits, more vegetables, possessing a goat for milk, a pig for meat, and poultry for meat and eggs, eating unpolished rice, to make a living on three-fourths of an acre. Economists, however, consider the present average of two and one-half acres per household only half enough for a really adequate standard of living. The standard of living has con-

[1] Allen, G. C. *Modern Japan and Its Problems.* Dutton, New York, 1928.

stantly increased. There are no automobiles among the farmers, but every farm household has one bicycle or more. Compulsory schooling takes the children out of industry and of course costs both in personal expense and in taxation.

The Japanese have not colonized freely. Those of the south dislike to go farther north, especially if a different type of agriculture than the traditional one is demanded of them. On the mainland they cannot compete with either the Koreans or Chinese. Family limitation is made difficult by the traditions of family permanence.

This review of the background of the Christian enterprise is cursory and incomplete, but must suffice as an introduction to the comprehensive task of Christianity in Japan.

XI.

CHRISTIAN WORK IN THE VILLAGES OF JAPAN

IT MAY be said that statistically the Protestant Christian enterprise in Japan consists of 2,155 organized churches, of which 832 are self-supporting; 864 additional preaching places; 215,000 baptized persons; and 4,000 Sunday schools with 13,000 teachers and 210,000 pupils. The personnel of this enterprise consists of 5,600 Japanese and 1,200 foreigners. In spite of a steady growth in numbers these figures do seem pathetically small when laid beside the fact of more than 70,000 Buddhist temples and nearly 55,000 priests, and 112,000 Shinto shrines and 15,000 priests; but the influence of Christianity goes far beyond any question of statistics. Many leaders of Japan are members of the Church and many others are avowed Christians but have not allied themselves with the Church. Christianity is one of the accepted religions of Japan. It is true that in an appraisal of the influence of Christianity in Japan we must not fall into the temptation to consider certain attitudes or practices as Christian, which are merely Western, nor to confuse things that Japan either deliberately picked out to imitate from the West, or which may be a modern flowering of Japanese ideals. Nevertheless that the importance of Christianity goes far beyond those influences that are measurable is the repeated assertion of Japanese Christians and the testimony from many other sources. Professor Allen says, "The power of Christian ideas is out of all proportion to the number of converts." Beyond question, the extension and the depth of Christian influence in Japan is profound and justifies all expenditures of money, sacrifices of missionaries, efforts of Japanese Christian leaders.

It may be said in passing that church leaders are deeply concerned about the large numbers of Christians who do not associate themselves with the church. This fact is evidence of permeation of Japanese life by Christian ideas, but it deprives the Church of much strong leadership. More than that it appears to reflect some weakness in the Church, some flaw in its power to gather and keep within its fold many whose purposes, ideals, and habits are akin to those of the Church itself.

There are two outstanding contributions of America to Japan that deserve a word. The first is the Christian university known as the Doshisha. It had its inception in the idealism, the patriotism, and the determination of Joseph Neesima. This man as a lad ran away from home and after a series of adventures landed in Boston penniless and friendless. He was be-

friended by an American merchant, Alpheus Hardy, and through his assistance spent nine years in New England schools—Phillips-Andover Academy, Amherst College and Andover Theological Seminary. On his return to Japan he at once began to carry out his plan for a Christian school. He became its president, and when he died, still a young man, the foundations had been deeply laid. Today it is an institution with over 5,000 students in various grades, with an influence upon the life of the country that is significant but that cannot be measured.

Another contribution of the West introduces a figure who perhaps might be called the world's first agricultural missionary. When the Japanese government in 1870 decided to colonize the northern island of Hokkaido, it chose for the executive of the enterprise one of its able generals, Count Kuroda. Count Kuroda chose many foreigners as advisers. Among them was Dr. William S. Clark, then president of the Massachusetts Agricultural College, who went to Japan in 1876 for the purpose of starting an agricultural school at Sapporo, the capital of the island. He remained on the island only eight months but he accomplished his purpose and left behind him a tradition which remains to this day. No matter where one goes in Japan and mentions the name of Clark he rouses an immediate expression of gratitude that is almost veneration. Dr. Clark took over several younger men, some of whom remained a number of years and others followed for periods, so that altogether there were not less than seven or eight of these young Americans who helped lay the foundations for what is now one of the great Imperial universities. The agriculture of the island, which now has a population of nearly three million, has in most respects followed the teachings of these men. The institution is the Alma Mater of some of Japan's notable leaders, a number of whom are avowed Christians.

The Christian Enterprise in the Villages

Less probably than in any other country in the world where missionaries have gone, has the Christian enterprise reached to the farming folk of Japan. Neither in respect to numbers of churches, of Christians, of Japanese evangelists, of Western missionaries at work, is there much to show in rural Japan. Indeed, it has been the deliberate policy of both missions and churches to work in the cities, for they have believed that the cities were the strategic places for Christian preaching. They may have been wise in their judgments. The remarkable growth of the cities, the emergence of urban industrial and political problems, the moral and spiritual needs of the newly transplanted multitudes from the villages, certainly have furnished a field of appealing opportunity. But the needs of these multitudes have not after all been the main reason for urban work, although in

comparatively recent years social settlements and the like have sprung up under Christian auspices or through Christian impetus. The main goal has been to reach leaders, and these, of course, are as a rule of the city. This policy has measurably succeeded. One wonders, nevertheless, if an equally aggressive work in the villages might not have made a distinct contribution to the cities, arising from the fact that the cities of Japan have been populated largely from the villages and much of urban leadership has originated in the villages. Doubtless city work was the line of least resistance. Rural work is admittedly difficult and slow to show results. Moreover, the influence of Christianity in the villages, as in Japan as a whole, is greater than appears on the surface. All over Japan, in village and in hamlet, one finds individual Christians quietly doing distinctively religious and uplift work. This service does not get recognition in the bookkeeping of religious organizations. All in all, one is disposed not to be critical of the policy of the past.

With special reference to the work of missionaries in the villages of Japan, it may be said that:

(1) Of the 1,200 missionaries of Japan, not over 100 are at work in rural areas.

(2) Among these there is but a handful who can fairly be called rural missionaries, in the sense of special preparation for rural work or even exclusive attention to village people.

(3) A considerable group is serving in small cities with some village contacts.

(4) Among missionaries there is a rapidly growing interest in village work.

The New Interest in Rural Evangelism

The Jerusalem Meeting of the International Missionary Council in 1928 was the occasion at least for the expression of an aroused interest in rural work in Japan. The statement regarding rural work made by the Japanese delegation to this meeting was a very able and strong one. In the general discussion at the meeting, Dr. Axling, in his plea for attention to rural work, said that "The rural situation in Japan constitutes a major challenge to the Christian forces of the world."

Newspaper Evangelism

Some years ago Dr. Albertus Pieters founded "The New Life Institute" as an agency for newspaper evangelism. The idea has spread so that there is now a centralized service from Tokyo, with activities in other parts of the country, especially effective in Aizu-Wakamatsu. Many secular papers take regular contributions dealing with religious affairs.

Lending libraries, correspondence courses, and plans for Sunday worship are the chief activities. Pamphlets are issued. In some cases the staff take up open-air preaching. There is an immense correspondence.

The Kingdom of God Movement and Rural Work

This remarkable activity has sprung from the brain of the great Christian leader of Japan, Dr. Toyohiko Kagawa, and is now a coöperative movement among the various Christian forces. It is based on such considerations that as the missionary forces are withdrawn the Japanese Church must increase its efforts; that unless there are one million Christians in Japan instead of one-fifth of that number the Church can scarcely have the place that is desired for it in Japanese life; that materialism can be met only by making Christ manifest in society. Dr. Kagawa has insisted from the beginning that this movement must recognize the needs of the villages, and in many practical ways has pressed the Christian message into the rural parts of Japan.

Peasant Gospel Schools

The most unique and perhaps the most effective single aspect of the work just referred to is the peasant gospel school. The idea is rather frankly borrowed from the Danish people's high school and can perhaps best be described in Dr. Kagawa's own words.

Four years ago I started a school for farmers in my own home on a very small scale. We call it the Peasants' Gospel School. The aim of the School is educational, but it is also for Gospel propaganda. We welcome only fifteen pupils to the School at one time, although we have thirty-five teachers (most of whom come in for evening lectures). But our aim is to give these fifteen pupils the very best of intensive training and influence. We provide half their board money, or seven yen and a half a month for each of them. They pay the other half, and their travel expenses. The school lasts only one month, but during that time the fifteen students live with me from the first to the last day.

Curriculum

We have four hours of lessons in the morning: (1) Bible Study; (2) Agricultural Science; (3) History of Christian Brotherhood; (4) Village Sociology (how to reform the village from the Christian sociological viewpoint). We do not teach the discussion of doctrines, the controversies nor the schisms of church history; but select from it the stories of the Brotherhood Movement inside the Church. This we consider to be the true Church History. I have translated into Japanese and use as textbooks for this purpose two works which I wish you would read: Stead's *Stories of Social Christianity*, in two volumes; and Leet's *Christian Brotherhood*. The students are required to read the entire text of these two works, and, more than that, to put them into practice in their own village life. This is stronger than communism.

In the afternoon we give instruction in manual labor, such as carpentry, and many other handcrafts, which not only develop the creative ability of the students, but also help to provide them with gainful occupation for their leisure time, to eke out their insufficient farm incomes.

In the evening we have many lessons on the social problems of the villages. So it goes for at least four weeks.

We are considering having at least forty Gospel schools of this kind in Japan, one for each of these prefectures of provinces; and we intend to carry out a similar plan among manual laborers. And I am asking my friends, the graduates of these schools, to go back to their villages and do the Kingdom of God Movement by themselves. We must go to all the villages without exception.

(1) Five Thousand Lay Preachers. I am hoping by this means to get about five thousand lay preachers, and am asking such preachers to come out!

(2) Self-Governing Christian Clubs. I am asking these lay preachers, the graduates of the Gospel Schools, and others who may go to the rural districts as lay workers, to start self-governing Christian clubs, not missing any village. This is our plan because it is so difficult to get enough missionaries, native or foreign, right at once. So we want to have schools for training lay preachers, and let them start Christian societies in the many villages which could never be reached by the small number of paid workers.

Significant Japanese Leadership

Dr. Kagawa is easily in the front rank among the Christian leaders of the present time, even on a world measurement. Reference has just been made to his emphasis upon rural evangelism. He is thoroughly committed to an aggressive movement of the Christian Gospel to the villages, this great untilled field.

There are a number of Japanese Christians who have been at work quietly in the villages, some of them for a number of years, at any rate for a sufficiently long period to have gained real experience and to have formulated both a distinct philosophy and a definite program. I wish space would allow me to relate the fascinating stories of these significant rural leaders, but all that can be permitted is a few words concerning some of those I had the privilege of meeting.

Dr. Sugiyama is a graduate of an agricultural college and a man who has not only preached in the villages and earned his own way in doing it, but has also come to a position of recognized political influence. Perhaps more than any other man he has compassed the range and the scope of the problems of the peasants.

Mr. Masuzaki is a man with an uncanny skill in extracting from the peasants their points of view and a revelation of their intimate problems. He has the gift for recording materia. of this sort and a publication of his journals would be a rare contribution to an understanding of the mind of the villagers. But he, too, has been active in aggressive work.

Mr. Kurihara has been carrying on the demonstration of a very definite idea of local work and is about to publish a book which not only relates the results of this experience, running over a considerable period, but also explains his convictions concerning some of the larger issues in Japanese rural life.

Mr. Hirabayashi had an unusual opportunity to study for several years both the philosophy and the workings of the Danish Folk School, and he has elaborated a plan for a training institute in Japan, specifically for village leaders. It is based upon the Danish experience but is believed to be adapted to Japanese conditions.

Mr. Yabe has a special interest in the rural Sunday school and the problems of religious education as they must be worked out among the village folk. He is a successful pastor.

Mr. Utsumi is a pastor who finds his university training in economics a great asset in answering questions about Marxism, and his experience in the Young Men's Christian Association a help in reaching young people, which he does with unusual success.

Rural Missionaries

While it is freely admitted in Japan that the missionary movement has done very little to reach villages, it would be quite unfair to leave the impression that there are none interested or at work. As in other cases, it is almost invidious to mention names, and I can speak only of those whom I was fortunate enough to visit.

Mr. Robert S. Spencer of the Methodist Mission is stationed in Fukuoka. Of missionary parentage, he has a deep-seated interest in the welfare of the Japanese, and in recent years has given especial attention to the problems of the villages in his territory. Mr. C. B. Olds of the American Board at Okayama, after long years of service is placing increasing emphasis upon the permeating values of the Christian message, and through many contacts with villages and village Christians is extending the rural idea. Mr. J. E. Knipp of the United Brethren located at Otsu, has many rural problems in his territory, and is encouraging in every possible way his Japanese associates to grapple with this new field of work. The Omi Mission, a unique enterprise under the leadership of Dr. W. M. Vories, is usually spoken of as self-supporting. It is rather an enterprise in Christian business coöperation which utilizes its surplus to encourage definite Christian work in the prefecture in which it is located. Unfortunately I did not meet Rev. Daniel Norman, who I understood was on furlough. He is one of the strongest leaders in rural work and one of the pioneers. Mr. A. R. Stone, just closing his first term serving in Nagano for the United Church of Canada, has perhaps pressed more than any other one man a wide range of village activities. Mr. and Mrs. Gurney Binford of the Friends' Mission, after working for many years in a city of some size have deliberately reestablished themselves in a small town, and report the work more rewarding than any they have ever done. Dr. Christopher Noss of the Reformed Church

in the United States, located at Aizu-Wakamatsu, is a mine of information in regard to Japanese villages, and the constant source of inspiration to younger men, both Westerners and Japanese, who are attempting rural work.

Conferences on Rural Work

Two or three recent conferences emphasized the new interest and purpose of the Christian enterprise in Japan to press out into the rural parts. In the spring of 1931 there was held in Tokyo a gathering of those who had been carrying on the Peasant Gospel Schools, for the purpose of exchanging experiences and planning for an extension of the work. There was much enthusiasm born of the remarkable response of young men to these schools, which has already made it evident that the adaptation of the Danish folk school idea to the needs of the Christian program in rural Japan is little less than a stroke of genius.

A three-day conference, held in early July, 1931, under the auspices of the National Christian Council, in the judgment of the officers of that Council, marks a new era for rural work in Japan. For the first time in the history of the Christian enterprise in Japan, delegates came from all parts of Japan proper to confer upon nothing else than the rural problem from the Christian point of view. The findings of this conference will be found elsewhere in this report.[1]

Shortly after the Gotemba Conference a special two-day meeting of those missionaries interested in rural work was held at Karuizawa, just preceding the annual meeting of the missionary forces. Here again the recent developments of interest and plans in the rural work of the Christian enterprise became evident.

[1] *See* page 207.

XII.

TERMS OF THE ADVANCE OF THE CHRISTIAN ENTERPRISE INTO RURAL JAPAN

THE Christian quest in rural Japan well illustrates the importance of two fundamental considerations: The first, that each country, each area within a country, and each local community indeed for practical programs, has its own peculiar situation, to which all plans and activities must conform; secondly, however, there are guiding principles that seem to be applicable on broad lines to every country, every area, every community. Rural Japan is no exception to the validity of these two related and significant considerations. In view of the newness of Christian effort in rural Japan, it is especially important that all interested in forwarding the Christian enterprise among Japanese villagers shall keep these two considerations in mind.

Therefore, I propose now to discuss briefly "the fundamentals of rural work" in Japan, in terms of the principles advanced in Part One of this report, and to indicate some of the things that seem to be involved in the application of these principles to the Christian advance into the villages of Japan. This discussion is far from complete and is, indeed, intended to be merely suggestive, and I hope it may be stimulating. It is based, however, upon such observation and study as I was able to make in the field, and has been reviewed in the light of the discussions and conclusions of the conferences at Gotemba and Karuizawa.

Some Preliminary Emphases

So far as possible this report will constantly emphasize the words "village" and "villagers" rather than "rural." The latter term is used indiscriminately in Japan and frequently denotes large towns and even small cities. Indeed, one is tempted to say that everything outside of Tokyo is "rural"! There are nearly 10,000 villages in Japan, each with a population of 5,000 or less, a total population of approximately 26,500,000. There are, in addition, 1,700 or 1,800 towns with a population of between 5,000 and 10,000 each, and a total of between 11,000,000 and 12,000,000. The smaller units are pretty thoroughly agricultural, the larger units only partially so. It was the judgment, however, of most of the Japanese with whom I talked, that the economic interests and social contacts of these towns are so completely intertwined with the fortunes and habits of the

farmers that, from the standpoint of the Church, one might regard the "village field" as comprising roughly 12,000 units, with a total population ranging between 35,000,000 and 40,000,000 people. This is more than half the population of Japan; it comprises the people and the area that are the objectives of the Christian enterprise in rural Japan.

This village field, it must be recalled, is all but untouched by the Church, whether considered from the standpoint of numbers of churches and church membership, or of Japanese and foreign full-time workers giving their time chiefly to this field. And yet, economically and socially, perhaps politically, these 40,000,000 people by common consent constitute the very "foundations of Japan." The village field is, therefore, one of vital importance for Christianity.

Not only so, but it is an area for pioneering, one that encourages experimentation and the testing of new methods, and one clearly requiring a well-considered program, aggressively pressed. I should like to stress the pioneering aspect of this village field. So little relatively has been done, so little is known about effective methods, there are so few individuals who have seasoned experience, that the spirit of approach should be distinctly that of the pioneer. It is quite possible that the message and the method of organization already somewhat conventionalized in Christian work in urban Japan by those of the West, may be successful in this field. Personally, I doubt it most gravely. But what I plead for is that nothing shall be taken for granted, that boldness of experiment shall be the order of the day, a willingness to try new things, after, of course, careful consideration and care in avoiding mere novelties, a zest to adventure, to "try out," and if failure comes, to recast, to reorganize, and once more to press forward on the basis of the experience and wisdom thus gained.

The Fundamentals of Rural Work

It might be well at this point to repeat the principles of a constructive rural program already suggested, which are here to be discussed.

(1) A Convincing Message to Village Folk.
(2) Educational Evangelism.
(3) A Rural Community Parish the Central Feature.
(4) A Community-Serving Church.
(5) A Trained Christian Leader of the Community.
(6) Lay Helpers in Christian Community-Building.
(7) Local Self-Support of the Local Church.
(8) A Rural Service Staff.
(9) Comprehensive Rural Studies.
(10) Coöperation among the Agencies of Rural Reform.

(11) A Program of Immediate Steps.
(12) An Adequate Plan of Coöperation from the Peoples of the West.

A Convincing Message to Village Folk

It is vital that the Christian message which is to be presented to the village people shall carry in the simplest possible form those essential teachings of Jesus that represent His conception of religion. But it is almost equally important that these essential teachings and the manner of their presentation to the village people shall meet their special needs and problems, take account of their customs, their views, their habits, and thus enlist their permanent interest and command their loyal and undying support.

It is no part of the function of the author to discuss theological aspects of the message. I assume that what the Church, as a whole and from time to time, regards as essential in the religion of Christ will be the message actually proclaimed in the villages of Japan. The Gotemba Conference made a statement on this point.[1] There are, however, certain facts and implications regarding the message that I should like to set forth, by way of suggestion, to the Christian leaders in the villages of Japan.

The Japanese Baptist Annual, 1929, said: "Thus far our message, clothed in Western reasoning rather than native symbolism, has failed to grip the imagination." This is a serious charge, whether the reason lie in matter or in manner, in inadequacy of understanding the mind of the Japanese villager, in lack of command of the language of the peasant, or in some other reason. If it be true that the message has not been able to "grip the imagination" of the villagers or cannot be made to do so, the case of Christianity is hopeless. Therefore the central issue that lies before preachers, teachers, missionaries, evangelists, theological seminaries is so to formulate, so to adapt, so to press the message, so to train both professional leaders and volunteer workers for message-giving, that the imagination of the Japanese peasantry shall be gripped powerfully and permanently, beyond the range and allurement of any other appeal.

A question that needs to be studied with some care is, what are the major objections to the Christian teaching that in actual experience prove to be the most serious obstacles to the spread of Christianity in the villages? Each worker, of course, has his own experience. A Japanese village pastor told me that there are two serious objections which he has discovered: First, that Christianity is a "foreign religion"; and secondly, that many young men, attracted to Christianity, fear that under present conditions, if they became Christians, they could not get themselves wives. Here is something requiring constant and coöperative study, a question to be pondered deeply

[1] *See* page 207.

by each worker for himself, and to be considered coöperatively and if possible scientifically by the Church in its institutional capacity.

Equally obvious is the question, what are the aspects of the Christian message that seem most readily to win the assent of the villagers? This same Japanese pastor said that there are two, in his judgment: First, love; the idea of the love of God, the love of Jesus, the love that readily and uncomplainingly sacrifices, the love that shows itself in service to the uttermost. And then he said that for the better type of Japanese young men the moral code and requirements of Christianity are a distinct challenge and a strong appeal. Here, too, is field for research and experiment.

I cannot avoid the feeling that in Japan, as elsewhere all over the world, the preaching of Christianity, generally speaking, fails to stress adequately the problem of Christian character-building. There are those who assume that once the individual has been converted, has committed himself to the Christian purpose, the battle is won. Indubitably the power of Christ as a force is central. But one brought up in a so-called Christian country, unless he has a most vivid imagination, cannot begin to realize the difficulty that faces the new convert in a little village in an oriental country. All the habits, customs, teachings, codes of a thousand years have to be met and overcome. It is a personal situation that requires constant counsel, encouragement, fresh understanding. Then again, there are those who would quite agree with the argument but who do not possess knowledge of effective technique of Christian character-building. They rely on the conventional methods of the West through preaching, the Sunday school, and so forth. Is it too much to ask that the message shall envisage and clarify this central problem of Christian character-building? That there are special difficulties one soon discovers. There are moral questions like those represented by the words, "sake," "tobacco," "women," that in village life have their own implications of moral problems, and that always raise questions as to differences between vital and incidental morals and of prohibitions *versus* positive dynamic love. Every admirer of Japan likes to think that asking the Japanese youth to endure a hard life should appeal to the traditional spirit of Japan and induce, rather than deter, the Christian allegiance.

Much the same considerations appear when one asks, how can the Christian message best state the ways of making the whole village more Christ-like, a local unit in the Kingdom of God on earth, a local demonstration of a Christian social order? At this point one must not confuse the problem of the local community with that of the nation as a whole. We are here discussing the ambition of the Christian enterprise to build the local group into more Christ-like living as individuals and as a group together. The local community is the place where the Christian social order gets carried

out. The increasing Christ-likeness of the community depends heavily upon an influential church within the community, but it depends even more upon the right sort of Christian individuals, upon the right kind of local Christian leadership. And, moreover, it involves a very frank recognition of the value of "permeation." That is to say, if in a certain group there are a thousand people, only one hundred of whom are ever likely to be professing Christians or at least church-members, a vital part of the essential task of the Christian enterprise is to persuade the other nine hundred people to live increasingly on the basis of the religion of Jesus. Therefore, there must be in the minds of the Christian leaders a clear notion of what is involved in the building of a Christian community, its goals, and the methods that will succeed. So little has been done with this problem anywhere in the world that nobody is an authority upon it. Yet more than any one thing possibly it represents specific purpose, central need.

There is no use blinking the still larger issue which Christianity must face in Japan, namely, that of a Christian social order. It is necessary not only to make this part of the Christian message clear and ringing, but there must be a program and method so worked out that men will believe that this proposed Christian social order is not a mere dream, just preaching. The Christian enterprise must learn how to meet those competing ideas and systems that are the real foes of Christianity. Whether it be communism or materialism or militarism or any other of a hundred opposing ideas or interests, the Christian enterprise must in its message make clear that it has something to offer the need, the aspiration, the will of the village people of Japan that will make more nearly possible the more abundant life of body, mind, and spirit, and more nearly possible than can be offered by any other doctrine or ideal.

I found one word constantly challenging my thought in Japan. It first came to my attention in an interview with an agricultural specialist who is not himself a Christian. He had described the ways through which he had been trying to help the farmers over a period of many years, and then as the two-hour interview approached its close, quite voluntarily on his part, he said: "When I first began this work I thought that the economic problems of the Japanese farmers were the all important ones. But I now realize that even more important are their spiritual problems." Repeatedly I heard this phrase, "spiritual problems," from non-Christian Japanese and repeatedly I asked Japanese Christians what it meant. I do not yet know just what it means. Probably those who use the term do not know what it means. But it would seem to mean at least this, that the Christian message must find a way for appeasing the evident heart-hunger of the people, particularly of the young men and the young women in the villages of Japan.

Soichi Saito, in an article on the youth movement in Japan says:

> The eagerness of youth forces us to rediscover the Way of Jesus and the application of His guiding principles to the present-day problems. This must be done with courage and straightforwardness.[1]

Mr. Sugiyama, in urging the organization of study groups in rural areas for discussing social problems from the Christian point of view, says:

> We must courageously face actual problems. The reason why the farmers have so speedily taken up with Marxism is that the believers in Marxism—attempting to find actual solution for actual problems, are courageous and sacrificial.[2]

A final query seems inevitable. Is it practicable for the Christian forces of Japan to agree upon a brief statement of the religion of Jesus, put in such form as to appeal more especially to the farmers of Japan? Is there common ground on which the various denominations in Japan may stand, and agree upon those aspects of the Christian message that are essential to the personal and the social Christ-likeness of Japanese rural civilization?

Educational Evangelism

One soon discovers that in Japan there is much less confidence in what is called "direct" than in "indirect" evangelism. It is perhaps a distinction between preaching and practice. Probably evangelism means to many people only the appeal to individuals for personal salvation, but it may also mean the widest possible application of Christian teaching to all aspects of life. Is there any reason why both ideas may not be included in the proclamation of the Christian message?

An outsider, and a layman at that, can hardly be expected to pass wise judgment upon methods of evangelism in Japan. I believe, however, that direct evangelism still has its place, that the word of exhortation and appeal will always be needed. The Christian life depends, finally, not upon belief or moral code but upon inner power. The fellowship of Christians in the Church requires feeling together as well as working together. On the practical side, however, certain observations may be pertinent. Direct evangelism is intended to prepare the ground and to sow the seed. Evangelistic campaigns may well supplement regular preaching, and mobilize the organized influence of laymen, the intensive work of itinerant pastors and evangelistic bands, and the leadership of outstanding evangelists who have the power to move the multitudes. But these campaigns are of little permanent value unless the results are conserved. The conserving results de-

[1] Saito, Soichi. "The Youth Movement in Japan (in *The Japan Mission Yearbook*, 1930, p. 178).

[2] Sugiyama, M. "A Study of the Rural Problem" (in *The Japan Mission Yearbook*, 1930, p. 192).

pend very largely upon setting the new converts at work in some form of Christian service and in constant education of the right sort.

A wise, vigorous, and forward-looking missionary of the younger group, himself born of missionary parentage in Japan, used the phrase "demonstrational evangelism." It is most suggestive. It seems to include such items as the exhibition of Christian friendliness, of practical helpfulness, of the constant practical exemplification of ideals and inner spiritual power, of comfort in difficulty or sorrow or trouble, of ability on the part of the preachers to give wise life-counsel to young and old, and perhaps, above all, to demonstrate the value of prayer and of worship.

Let us dwell for a moment upon this matter of worship, at once one of the most difficult and one of the most important phases of Christian work. Its importance lies not alone in the conventional belief of the Western Church that worship is essential to the maintenance of religious life, but quite as much in the need of orientalizing worship. Or to put the problem more correctly, oriental ideas of religious observance must be Christianized, given a Christian meaning, redeemed to Christian interpretations. Christianity in the Orient has succeeded fairly well in demonstrating a superior personal ethics—at least wherever it preaches love as a central doctrine; not too well in impressing the East with the superiority of Western social ethics; and almost not at all in substituting a rich Christian ceremonial for the age-long rites and observances that have transfused the thinking, but have neither fully satisfied the longings, assuaged the fears, nor alleviated the sorrows, of the countless myriads of Eastern Asia.

This task of introducing and popularizing a satisfying Christian worship belongs not to the foreigner but to the indigenous Church. Certainly the casual visitor has slight wisdom to contribute on this point. However, suggestions gathered from several sources in Japan may be incorporated here. The first one has to do with a much larger and finer use of music. Dr. Vories, of the Omi Mission, told me that over and over again, when one of his Japanese helpers, a master violinist, had played some piece of music thoroughly artistic in its technique, but equally thoroughly spiritual in its meaning, the crowds were moved to tears. Perhaps the full measure of the possibilities of utilizing music to meet the spiritual longings of the Japanese multitudes can come only when some Japanese musical genius of deep spiritual perceptions appears; yet one would think that there may now be those to be set apart for nothing else than to bring the ministry of music to the toiling millions in the rice paddies of Japan.

Some steps have already been taken to issue handbooks for Sunday service, but thus far it has been thought wise to utilize them only among those who are not accessible to a church. One is moved to ask if this is not

a mistaken restriction, and to urge the consideration of an experiment by which such handbooks can be distributed for family and hamlet service. They might include brief morning prayers, short evening meditations, and suggestions for quiet and not too long Sunday sunset-services, as well as appropriate little services for occasions such as certain holidays and meeting memorial requirements. It is possible that the whole gamut of Japanese village custom with respect to remembrances—superstitions, if you please—may be transformed by seeking a wider use, especially among Christians but even among non-Christians, of the marvelous symbolism and phrasing of a religious literature which has for three thousand years satisfied the longings of devout Hebrews and Christians. I suppose there is risk in seeking to make a Christian use of festivals. But as one rural missionary told me, "rural people hold on to these old festivals, without understanding the meaning." Another missionary has urged a larger use for Christian ends of the Japanese flower symbolism of important life events. Here again the study, the experiment, the restraining imagination of Christian leaders is needed, in order to give Christian significance to these customs that still stir the imagination of the peasant.

There is a problem which the Japanese Church has to face, more especially in the villages, that seems very strange to a man from the West, and yet I was told that it is of exceeding importance, though of great difficulty. It consists in the necessity of furnishing for Christians burying places or mausoleums, so that not only the Christian burial service and customs may be carried out, but so that the Japanese Christian himself may feel that he has not been deprived by Christianity of the opportunity to make remembrances of those who have gone before.

The phrasing of the principle that we are discussing at this time is "educational evangelism." Perhaps there is no part of the total problem of the Christian enterprise that requires more consideration than the welding together of the evangelistic appeal and of genuine religious education. In Japan, for example, the Sunday school has received due attention as is evidenced by the enrolment of over 200,000 pupils, but the special problems of the village Sunday school have not as yet been subjected to adequate study. Content of material, methods of teaching, provision and training of teachers, so far as they relate to the villages, all have to be faced as special questions and faced in their most elementary form.

But of far greater importance is the fact, too little recognized in Japan, that religious education goes quite beyond conventional Sunday-school requirements. The Deputation which is studying religious education, under the auspices of the National Christian Council of China, made these remarks in the course of presenting its recommendations to the Council:

To serve the cause of Christian progress by helping to destroy the heresy which creates, through public speech and written article, a false antithesis between Christian education and Christian evangelism.

To coördinate in the thinking and practice of our entire leadership the entire task of education for Christian living, to destroy the material-institution-board-pulpit-minded attitude, and create in its place a life-centered attitude that measures the usefulness of all church activities and institutions in the light of the actual help they are to living, growing folks.

What this means is, of course, the recognition of the presence of religion in everything, the religious interpretation of nature, the religious motive in personal character and life and in community activities. That all this is felt in Japan is evidenced by the working out of plans for farmers' Gospel schools. One of the denominations in Japan has already made a rural order of worship, with a rural Bible study course. One suggestion heard was that there should be a Christian commentary on public school textbooks.

One of the issues that will surely arise as soon as adequate attention is paid to the emphasis on religious education in the villages is that of continuing religious education, or education continued from the Christian point of view. In this connection, I wish to say a most cordial word of approval of the system of newspaper evangelism which has already been referred to. But one might suggest that in the policy of building up this work, the development of which requires considerably larger funds than are now available, consideration be given not alone to the utilization of such devices as have already been contrived for the purpose of securing converts, but a plan that deliberately would grow into a scheme of continued adult education in the fields of personal character-building, Christian community life, and the making of a Christian civilization for Japan. It is important that the rank and file in the churches, and even those outside the churches, have opportunity and incentive for such measure of thinking and study as they are capable of understanding, of what Christianity has to offer in the way of growth in personal character and national welfare.

To sum up this section, a few conclusions or suggestions seem to obtrude themselves.

"Education as fundamental method." This phrase was used in the findings of the Jerusalem Meeting and states a growing conviction all over the world that the Christian message is to be presented to the great village masses linked with educational processes and methods. Mere appeal becomes only one part of a steady educational opportunity by which these masses may learn, as the years pass, whether they be in the Church or outside of it, something of the fullness of the Gospel of Christ in terms of actual daily living.

If there be any validity whatever in the above suggestion, the implication for the pastor or minister is very direct and impressive. All over the Orient

the opinion prevails that the chief function of the religious leader, the pastor for example, is to preach and almost only to preach. Frankly, the formula is worn out. The function of the full-time religious leader is much more fully that of a teacher than that of a preacher. And so sermonettes rather than sermons, parables rather than discourses, stories rather than dissertations, become the essential things.

What might be called the coöperative religious service offers an interesting experiment at least. I asked a government agricultural expert if he would join his forces with the Church and with some other agencies of a given community, in a series of Sunday programs which would include three distinct and equal parts, first, education of some practical type; second, wholesome recreation of a character that would not offend the ideas of Christian Japanese; and third, a spiritual hour frankly but tactfully led by the Christians. He said he would. This thought was passed on to several Christian groups and in general met with favor, except that the question was constantly raised whether, in view of the many rest days already customary in the villages, it would be practicable to use Sunday in this fashion. The value of the general idea is not involved in this detail, except that the question does arise in rural Japan about the use of Sunday. There are Japanese who frankly concede that particularly during the very busy season it is hopeless to ask even the Christians to lay off from work on Sunday. On the other hand, there is one missionary at least, whose testimony is not to be disregarded, who is confident that if the farmers would budget their time, much of which is now wasted in visiting and all sorts of puttering, they could have Sunday free of labor. Others think a compromise might be made for part of the day. It was urged that the Japanese farmer could not be expected simply to refrain from work but must be offered something worthwhile to take its place. It seems to be a fact that while the Japanese farmers, during the rice planting, the rice harvest, and at some other stated intervals, work from dawn to dark, they have considerable periods much less exacting, and in some parts of Japan long periods of practically complete idleness. I saw a schedule made by one of the best informed and most experienced Japanese rural leaders, in which he had laid out his schedule of work for the entire year, with perhaps fifteen or twenty different items corresponding to the time and seasons of severe labor and of comparative leisure on the part of the villagers.

There was general agreement that this coöperative service should be tried.

The question of a "village Bible" came up in Japan as it has in other countries. I found some missionaries skeptical about it, either doubting the need or perhaps concerned about any tinkering with the Book. However,

a man who is one of the best rural missionaries in Japan tells me that the present form of the Bible is one of the greatest hindrances to Christianity. The language is cumbersome, the fact of four stories upsetting. All Japanese can read, and perhaps there is not the same argument for a shorter Bible as in countries of great illiteracy. I venture to believe in the value of a shorter Bible, much different than is represented by Bible portions or by certain books, a Bible translated preferably from some modern version, but at any rate well translated and in the accustomed tongue of the villager. It would utilize both Old and New Testaments, but particularly the Gospels, in such fashion as to present a consistent and continuous book of religion that will display the very heart of the Bible, its contribution to human need, and its portrayal of the essential religion of Jesus. I think such a volume would prove to be an asset of no mean importance in Christian work in the villages of Japan. One of the oldest and most experienced and wisest of the missionaries went so far as to say that he thinks a Bible paraphrase should be made, adapted primarily to the needs of the villagers.

A farmers' Bible commentary is already being edited by some Japanese Christian leaders. They say that while the farmers can read they do not understand the Bible, and they need running comments, pointed, practical, that will be an aid to them in an understanding of what is, after all, to them a foreign religion.

A Rural Community Parish the Central Feature

A basic question is whether the attempt to "occupy" rural Japan on the part of the Christian enterprise shall be made by extensive or by intensive methods. The answer will determine the entire policy of village work. It is no easy matter to forego the call for extensive work that arises from the need of the Christian message, from the complaints of those who are not given attention, from the vision of the whole sweep of the vast village problem involving its 40,000,000 people. But I continue to be deeply convinced that the intensive method is the wiser because in the long future the more effective. At present there are individual Christians scattered here and there in the villages, some of them veritable saints. There is an occasional church. The policy of planting a large number of churches has its appeal, for it means that instead of a few churches there may be a thousand churches placed in all parts of Japan. One may believe that in any given prefecture 100 churches with twenty members each are to be preferred to only ten churches with 200 members each. But I cannot believe it.

The issue lies in the answer to two further questions: first, on the average, how many members would it take to make a self-supporting church; and secondly, how many members are needed to make a strong church, that is,

one whose leadership in the community dominates community ideals, changes the habits of the population, secures moral advancement in the group. With respect to the first question I found one self-supporting church representing sixty households with a budget of about ¥1,200. This meant that the average contribution for each family each year was about ¥20. Dr. Kagawa says, on the other hand, that there are whole areas where farmers cannot give ¥1 a year. Self-support is basic, and intensive cultivation of an area would seem to be more promising than the reverse. As to the second question, at the Gotemba Conference I ventured to suggest that a Christian church in a given community must have within its fold some five to ten per cent. of the population if it is to dominate the situation. It was objected that this idea exaggerates quantity and, indeed, sets up the impossible. For example, it was said that in Japan a church of 500 in a village area of 10,000 people is out of the question. It was pointed out that even strong city churches rarely have as many as 500 members. It is quite possible that a church of 100 strong personalities, set in a reasonably prosperous community, could not only support itself but might lead the thinking, the planning, and the spiritual advancement of the community. It is also possible that a church of even a thousand members of an indifferent sort might scarcely survive and might not really affect the life of the area in its location. Surely quality is far more significant than quantity. But I think we cannot escape the fundamental need of aiming to erect both self-supporting and highly influential churches. Dr. Kagawa has recognized this need in seeking one million Christians in Japan, which would be about one and one-half per cent. of the population of Japan. Is that proportion enough in the village? I see no answer to the desire to make Christianity dominant in rural Japan except through concentration. Even a multitude of weak, struggling, subsidized, ineffective churches will not Christianize rural Japan.

A community parish may be defined as the local area of operations for the Christian enterprise. It may be called a parish because it is intended to be just that, a district covered by a single church and served by a pastor or leader. It is called a community parish because the community idea is deeply involved. It is a community in the sense of being a cell in the Kingdom of God. It implies community-planning, community ideals, community patriotism, and a community-serving church.

The question of the area that might wisely be included in the community parish was discussed at every turn. There are advantages in a correspondence between the local political area and the area of the community parish. Thus the village would seem to be a natural unit. But villages vary widely in population. A town with its adjacent villages has merit as an area, pro-

vided the town is not too large and the villages have naturally tied up to the town and look to the town for leadership. The primary school district seems practical, but many think it too artificial. The question of distance is a factor, and there were those who think that one *ri* (2½ miles) from center to circumference should measure the size of the area. The amount of population may be important. Some suggested that a population of 10,000 should be taken roughly as the basis. One would hope in such a group that there might come to be a strong Christian church with a minimum of 200 members, old and young, and perhaps as many as 500 members. It was found, however, that those Japanese who had had most experience think that 30,000 population is more likely to be a practical number. In some parts of Japan there are natural social units with an area of perhaps four miles by four, often containing from 30,000 to 35,000 people, units that perhaps disregard governmental lines but which for generations have thought of themselves as rural communities and have had their own community celebrations and community gatherings, habitually coming to the center. Each hamlet with its forty or fifty households is a convenient neighborhood area for Christian work but it is only a neighborhood and not a true community. It is not necessary to map the exact boundaries of the community at the outset, but it is highly important to study the local situation sufficiently to reveal probable community boundaries before very much is done in the setting up of the community parish; eventually there will have to be an agreement on distinct boundaries of the parish.

Another consideration of great importance in this matter of mapping a program for the Christian enterprise in rural Japan, is that once a community parish becomes a center of considerable Christian activity, the next step in expansion is to start the development of an adjoining parish, so that eventually there will be a group or cluster of these rural community parishes, forming again an area or region of rather intensive Christian work. At the outset, there should probably be only one of these clusters of parishes in each county or perhaps only one in each prefecture.

There are, doubtless, difficulties and disadvantages in the community parish plan. It will not be easy to establish the boundaries of a genuine community. There are misunderstandings and sometimes feuds of long standing between hamlets. In a group of parishes there might be two or three in which it is comparatively easy to work, while the others are very difficult fields. Doubtless many other difficulties will soon appear, but is there a better way to power? If there is one, it must be used. The railway from the east to Karuizawa passes through twenty-seven tunnels in a very few miles. Now tunnels are costly and even inconvenient. Apparently this was the only way to get to Karuizawa, so the tunnels were

built! Intensive work has its difficulties and its costs, but I believe it is the only way to win rural Japan.

There is one other consideration before this section is closed. There are many who feel that while the rural community parish may well become the norm, to make it the sole end is unwise and that the general idea of "seed-sowing" is equally vital. I should like to make two remarks upon this point. Endorsing the general argument by calling attention to the fact that if seed-sowing means preparatory, exploratory work, it certainly has its place, I would suggest that seed-sowing be a part of a deliberate plan to erect rural community parishes, and thus tie it up intimately and organically with intensive work and recognize it as paving the way, making new paths, getting people ready, furnishing the forerunners. Furthermore, I have no doubt, as already indicated in a former section, that there is a place for a large and generally widespread proclamation of the Gospel message. I would suggest that this wider method be confined to newspaper evangelism, to conventions of Christians, to the pressure of the total Christian enterprise upon the rural problem, and that public opinion be influenced on behalf of Christianity by the activities and demands of the Church as a whole rather than through the sending of numerous preaching evangelists here and there merely to have them in the field. Whatever is done, it seems to me, should be tied up with the distinct purpose of playing its part and having its influence in intensive work. This is really the core of the matter.

A Community-Serving Church

Are we not agreed that the Church is a means, not an end, that it is an indispensable instrument of power for making village people, as individuals and villages as a whole, more Christ-like? Do we not agree that the Church must not merely proclaim but must also demonstrate the power and the value of the Christian message? Do we not agree that individual Christians and the Church as a whole shall give loving service to fellow-villagers, not primarily to win adherents to the Church, but to express the very spirit of Christ Himself? It is hard to draw a line when motives are involved. An individual Christian or a Christian organization might sincerely undertake to be of service, might try to avoid using service merely as a bait, and yet, after all, have more interest in the effect of this service upon the fortunes of the church than upon the character and welfare of the individual to be helped or the community to be served. But the purport of the determination to express Christianity constructively in helping people is fairly clear. It seems to be one of those cases where an organization, like an individual, gains his life by losing it. It exemplifies the rather significant

idea that the Church as a group of Christians, as with the individual Christian, like the Master Himself, is not to be ministered unto but to minister.

It must not be supposed that the task of the community-serving Church is to be conceived as helping villagers in their economic and social advancement alone. There are many Christians who place a very large question mark against this idea of a community-serving Church, because they feel that it will subordinate the fundamental spiritual purpose of the Church to merely material ends. There is a danger there, without any doubt, but demonstrational evangelism should take care of this danger. Moreover, there is a great contribution to be made by the Church with reference to certain elements that may have a large part to play in laying those economic foundations that seem to be necessary for a permanent civilization. Take the matter of morale as a factor in economic efficiency. How dignify agriculture in the minds of farmers themselves? I think it is largely a matter of making the farmer see on the one hand the human significance of his task, the contribution his labor makes to society, and on the other hand to sense the beauty and the inner meaning of the material with which he works, the soil and the plant, the wind and the rain, the sun and the weather.

If individual Christians, and the Church as a whole, are to give this loving service to fellow-villagers, not primarily to win adherents to the Church, but to express the spirit of Christ, there arises a series of exceedingly practical questions. Much depends on what other agencies are doing, especially the government. It is a clear principle that the Church as an organization should not carry on activities that are directly economic or even social that other organizations are peculiarly charged with or especially fitted to do, although by the same token the Church should attempt those activities which it is especially fitted to perform. The main question comes always in regard to the government, and this is especially true in Japan where the government, with great system and effectiveness, not only attempts to play the paternal part in helping the farmers but expects to be recognized as a source of power. But there are two considerations which are fairly clear, and both of them represent a possible unique contribution to community welfare by so supplementing governmental activities at certain strategic points that the government itself might well welcome and encourage the aid of the Church in these respects.

The first consideration is that, in actual practice, there is a zone of ineffectiveness between the plans and institutions of the government and the actual effect upon the people themselves. This is inevitable. No human institution is perfect or achieves the full measure of its ambitions. An illustration germane to Japan reveals this fact at a very significant place, namely, the matter of reading. It is the boast of Japan that she has all

but abolished illiteracy, and statistically it is true. Her record is a remarkable one. She stands alongside some of the Scandinavian countries with the lowest percentage of illiteracy in the world. As a matter of fact, the amount of reading done by the adult villagers, aside possibly from the use of newspapers, is very small. Again, in the matter of health, the public school system has developed health education, examination of children, and all that. The government, through its police largely, has very complete plans for enforcing sanitary rules, even in the hamlets. Yet I was told over and over again that one of the most pressing of all the needs of the villages in Japan arises in this realm of health. The Japanese are a remarkably cleanly people and yet tuberculosis slays thousands where the modern weapons of war slay their hundreds. Mothers in the villages are habitually without the services of trained midwives. Many hamlets and even villages are not in actual practice adequately served by physicians. Illustrations of this kind might be multiplied. All of this is not to be construed as criticism of the government. An efficient and forward-looking government is doing all it can. Inevitably the area of its activities, measured in intimate results, is limited. This is where the Christian Church can enter the picture. It can supplement, it can call attention to discrepancies, it can fill in the interstices with all sorts of service. And the second principle is that there is a spirit and an attitude difficult for any government to develop. It is again this matter of morale. The Christian Church can, if it will, contribute the right spirit.

An outline of a suitable program for a community-serving Church depends partly upon the way people think about the program and partly upon actual situations. For example, there is one active mission in North China that has a "four-fold program." In India, some ten items were suggested for activities in a rural reconstruction unit. Let us here suggest a "six-fold program" for a community-serving Church, to consist of the following general fields of activity:

(1) Continuing education.
(2) Economic improvement.
(3) Health and sanitation.
(4) Play and recreation.
(5) Help for women and girls.
(6) Religious education.

Just a few words concerning each one:

(1) The government recognizes the need of continuing education and is adding to its already extensive program machinery for supplementing the public schools. The Christian enterprise, however, can help, here and

there, although it must be admitted that its great service is to take up those forms of education that have to do with the more definitely spiritual aspects of life.

It is difficult to suggest, off-hand, just what projects the Christian enterprise might undertake. Undoubtedly each community would offer its particular opportunities and its particular difficulties. I did not have time in any place to study sufficiently the actual operations of the government plans for social education as they work out in a given community to be able to hazard a guess as to the breadth of the unfulfilled needs of the people, but I am pretty certain that this zone of unfulfilled need is and always will be broad enough for a considerable program of continuing education on the part of the local Christian enterprise and especially if it is wisely and skillfully tied up with a spiritual contribution.

(2) In economic improvement, the great service of the Christian enterprise in this field is probably in stimulating farmers to use government facilities, to make a far better use of spare time, and to eliminate those wastes or immoralities that squander time, money, material, strength, or that sap morale. There are also some very practical pieces of assistance that may be given, for example in the field of village industries. These are in many cases personal and cannot be organized on a large scale. They require counsel of an individual type and more or less constant advice and suggestion. There is another field of economic improvement that the agricultural schools are already handling, but it is rather difficult for the agricultural specialists to develop it on a large scale. This has to do with the raising of the standard of living and a widening of the dietary, by the growing of more vegetables, fruits, poultry, and the securing of milk presumably from goats. Here again personal assistance and the example of lay leaders can be made of very large value in the aggregate.

(3) The matter of health and sanitation once more is that of example and education in such matters as ventilation, care in cases of tuberculosis, the installing of a Christian physician, the organization of a coöperative hospital.

Of course the church center itself may not be able to provide a Christian physician, but quite possibly it can frequently assist in persuading such a man to settle in the village community. I wish some committee of the National Christian Council would make a careful study of this field and endeavor to discover ways and means by which not only Christian physicians but Christian nurses and Christian midwives could be provided in those rural community parishes that give promise of becoming the demonstrations of the new advance of the Christian forces into the village life of Japan.

(4) In the field of play and recreation, there is need for equipment and such leadership as will bring the young people more particularly into coöperation. The young people of the villages feel very keenly the lack of facilities, but they have no special encouragement or leadership except as it ties up around the school, and after school days that tends to lapse.

(5) Too much emphasis cannot be placed upon the need of help for village women and girls. There are so many special problems and opportunities for counsel and confidence that one may venture to say that at this point there is offered one of the great opportunities of the Christian enterprise. There are some specific questions, like the provision of midwives, day nurseries for the children during the busiest seasons when every able-bodied person works in the rice fields. Probably long lists could be set down by those familiar with village conditions.

(6) This, of course, is only a fragmentary list of the general lines of help which can be given by a community-serving church. Its specific application will vary with communities and with leadership. There is, however, one more that must be mentioned. It is on the borderline between the so-called secular and religious. For want of better name, we must call it religious education. It is really organized study and consideration of all the problems of life from the standpoint of the Christian interpretation of human values, personal and social. It builds the bridge specifically between the daily lives of the people and the more definitely religious aspects of evangelism, worship, and so on.

In the matter of agricultural coöperation it is impossible for an outsider to say how much leadership the Christian enterprise can give. Dr. Kagawa places Christian coöperative societies at the very forefront of his program for rural evangelism. I am not sure whether he means coöperative societies composed entirely of Christians or whether he means the lifting up of the entire coöperative enterprise through the infusion of those spiritual elements that are really present in the coöperative movement in Europe but which I suspect are much less in evidence in Japan. I think it is at this point that Christianity can be of inestimable service to the farmers, and in a way to the government, in helping to furnish the idealism that everywhere characterizes successful coöperation. Coöperation is an economic device, without any doubt, but it never seems to win its way fully without those elements of goodwill, of mutual aid, of sheer honesty, of willingness to sacrifice somewhat for the common good, that represent spiritual values and that lift the whole coöperative movement at its best to a plane where it becomes a distinct ally of the Christian enterprise.

There are also probably many lines of coöperative activity of an informal type that will never be organized by the government but that will help

tremendously in village, and especially in hamlet life. It would seem that the Christian enterprise would have a great opportunity to cultivate the coöperative spirit and to demonstrate coöperative method as something that lies with the people themselves, that can be developed on their own initiative, and that may be applied in all sorts of ways to local activities and improvements. Farmers can be helped to budget both time and money and thus a great saving may be effected.

One of the outstanding impressions of the visits to the villages of Japan is the remarkable opportunity offered by the associations of young men and young women. It is quite true that they are fostered by the government, that military drill for the young men is strongly emphasized, that free discussion is frowned on by the local police, if not by the government, that an entirely inadequate program of a constructive type is at present available, and that probably the whole set of local leadership, especially by school masters and other educated persons, is not favorable to Christianity. On the other hand, there is evidence of a great deal of restlessness on the part of these young people, of a desire to utilize their organization for much more constructive ends, and what is far more significant a deep heart hunger. I saw enough of the response that these young people make to a Christian pastor who understands them and is capable of leading them to believe that this field is one of the most hopeful in rural Japan if skillfully handled. And if properly approached, I would think the government would welcome, rather than discourage, Christian activities among these young people. A fine piece of service, both to young and old, would be to stimulate discussion clubs for the purpose of bringing out the spiritual values of life and activity, to set the young people thinking along the line of life purposes, and to lay the foundation of life counsel by Christian leaders.

In the matter of discussion clubs, perhaps some help can be rendered at headquarters by endeavoring to induce the government to recognize that a Christian social order is the safest and sanest possible goal to work for, and that whatever the Christian enterprise may attempt in the way of educating the village masses to this end will increase rather than diminish social stability.

All these suggestions perhaps may be summed up in a statement that the very best contribution to community life which could be made by the Christian enterprise would be a strong church of 300 or 400 members in a rural community, each member of which would demonstrate day by day, year by year, a distinct superiority of life, in improved skills, by his standards of living, and through personal character.

There is a phrase being used in the Orient a good deal these days to the effect that the missionary work must be "church-centric." I suppose it

means that it is the chief task of the missionary forces to build an indigenous Church, but I think there is great danger in this phrase unless it is recognized ever and always that the Church is an instrument, not an end. The Church itself must be "community-centric." The great opportunity of the Christian enterprise in the rural parts of the world is to start communities on the highway to more Christ-like living. If the whole ambition of the Christian enterprise is to build a Church for its own sake, one may go so far as to say that it will never result in a Christian civilization.

A Trained Christian Leader of the Community

In a subsequent section much stress will be placed upon the indispensable part which lay or voluntary leadership must take in building self-supporting community-serving rural churches. There are those who feel indeed that in the poorer parts of the country it will be impossible to support a regular pastor drawing a salary for full-time and entirely dependent on that salary for his livelihood. For this reason, I have deliberately chosen to speak of a trained Christian leader of the community rather than of a pastor of the church. There is no doubt but the leadership of trained evangelists and pastors is necessary for the wide spread of the Christian message and for the best development of the local church. In fact, if the church ever plays its full part in Japanese village life, the pastor of the church will be quite as able a man as the schoolmaster, the local official, or the agricultural expert. He ought to be the ablest man in the community. At present, this ideal leadership in many areas for some time to come is probably impossible, and reliance will have to be placed upon evangelists and pastors who give only part time, or at least who have to earn a share of their livelihood. Some of the Japanese leaders assert that this is the only way out, that the Japanese farmers, for an indefinite period to come, will not, even if they could, support a man who has a much higher standard of living than they have and who, from their point of view, is something of an idealist. Of course all this is largely a matter of public opinion.

However this particular question may be answered, there are certain essentials demanded of the leaders of the Christian enterprise in the community. In general, these men must understand the farmers and their problems, gain their complete confidence. They should be men who are eager for facts, who have the gift of intelligent sympathy, who can speak the language of the people, meet them on their own ground, who love the country and would prefer to live there all their lives, men too who are ready to sacrifice some of the regalia of life for essential service to their fellows, and men who will persist, "dig in," as the Japanese say.

There are laymen in Japan who think that their parish leader or pastor

should be a farmer and earn his own way. Doubtless some men can do this and should be encouraged to do it. There is a middle ground that may not approve itself on first thought, but it seems to me worth consideration. If this parish leader has to toil as many hours and use the same energy in earning his living as do the farmers themselves, he wi l have precious little time or energy left for those ministrations that inevitably attach to organized religion. The experiment might well be tried of making it possible for this parish leader to grow fruits and vegetables, to have a goat for milk, to keep poultry, to have rabbits and a pig for meat, and to can and preserve considerable quantities of fruits and vegetables for winter use. The advantages of this arrangement are, first, that the man himself has the benefit of a wider dietary and could demonstrate its value and practicability; secondly, such a scheme is less exacting physically than rice farming; thirdly, it leaves more time for the man himself for the distinctive aspects of his function; finally, it is easier for the parish to give him his remuneration in rice and wheat, because it is something he does not already possess through his own efforts. At any rate this leader or pastor should know farm processes and economic problems, and it would be better still if he himself has at some time or other had his own feet in the mud of the paddy fields and is still ready to work with his hands.

Once more there arises the question of method. We are so wedded to the idea that the local church leader shall preach, that we simply assume that as his main task. In this rural work, however, the life of brotherly kindness, the knowledge of local conditions, great wisdom as counsellor and adviser, are far greater assets than the ability to preach. Preaching has its place. For that matter the Japanese farmers, if they have leisure, will listen for hours to an effective speaker—with how much profit nobody knows. But if the preacher is to preach, he must deny himself the joys that come merely from the act itself. He must do "preaching that persuades," and this means that in a sense his preaching will be incidental. He will utilize all sorts of situations to serve as texts for religious explanations and interpretations, musical pieces, Bible stories, agricultural operations, the daily kaleidoscope of nature, daily happenings in the hamlet and in the fields, common faults, habitual temptations, local customs, village problems. These are the texts for effective preaching among the farm people. Fortunately he has a precedent for this in the method of Jesus Himself, and he has plenty of literary material for support in the Bible. His effectiveness actually in making people religious, depends not a little upon his ability to reveal to common people the inner meaning of these common things because of the penetrating light he throws into them.

Now to many minds, especially to those of the academic cast, all this

seems to be far below the talent of a scholar. Well, the village is no place for the scholar, if that is all he is. But it must not be supposed that the method of approach hinted at is for the mediocre mind. It takes a superior soul and mind. It calls for deep insight, quick sympathy, ready understanding, a facile tongue and a steady glow of intelligence.

This brings us back to a fresh emphasis upon the rural pastor as teacher, as a man who constantly interprets life religiously, who seeks to train Christian character, who is a leader in continuing education, and who, above all, is a life counsellor. It means a life of friendliness and contact with people, not a life with books and in a study. This does not mean that the man who goes to the country shall not possess an academic philosophy or that he may not vitalize his philosophy in the country. He is dealing with fundamentals of human civilization, with the materials out of which that civilization is shaped. In a sense the village is a temple of wisdom for him. It is a place where he is to learn the art of living adequately and to exemplify that art as the shepherd of his flock.

I wish to emphasize the matter of life counselling. Dr. Kagawa has said:

> In the evolution of life and to bring out the purposefulness of life, five functions are necessary: (1) Power to realize purpose; (2) Selection or choosing the right principle; (3) Growth to approach the goal; (4) Law-abidingness in the physical, scientifical, and social world in the realization of life; (5) Life aim.

What this comes to is that no matter how small the person, how restricted the stage on which he plays the drama of his life, there are present in him all the elements of the human problem. From the individual's point of view he is as important as anybody else, in fact, he is more important than anybody else, and the Christian teaching, if not Christian practice, would seem to give him ground for his belief. Now this person, as boy, as young man, as an adult, even in the sunset days of his life, needs to live, to grow, to expand; but with the limitations of his environment he is apt to shrink, perhaps to shrivel, or to take the wrong road. The religious leader, the pastor let us say, more than any one person who can be made available, should be a physician of the soul. His task is not only to cure troubles but to prevent them if possible. He provides a spiritual sanitarium. He tries to induce spiritual and mental health, holiness, and he does it by endeavoring to put into the soul of the person a worthwhile goal and a steady light that serves to illumine the pathway to the goal.

All this is doubtless platitude from the standpoint of pastoral service, but it is far from platitude from the standpoint of this villager, because he has never had any help of this sort. He does not get it from Buddhism, he does not get it from Shintoism, he does not get it from government, he

will never get it from communism, and too seldom, unfortunately, does he get it from Christianity. I think this matter of life counsel leads us to the very heart of the opportunity and task of the pastor or religious leader of the Christian forces in the rural community.

This function of counselling is not confined to individual and personal problems. It lies also in the domain of community problems. Personal questions of an intimate character may be sexual, or family, or occupational, or possibly intellectual and spiritual, now and again theological. Community problems have to do with community ends, with the work of life, with coöperation in the community, and eventually of course they play into large national policies.

The considerations that have thus far been voiced, or something akin to them, indicate where the planning of the theological seminaries must begin if they desire to educate village pastors. The academic approach is to take subjects about which the pastor ought to know. These subjects are in fields of theological thinking, of institutional development and experience. I think the only safe guide to a curriculum through which a village religious leader is to be trained is to be found in the village itself. In the end it may be proved necessary to give many of the present courses, but the validity of the courses should be tested in terms of the function of the man as the religious leader of the rural community and the problems he has to meet there. For a generation to come, it is quite possible that he needs to know more of Marx than of Moses; albeit, the spiritual if not the physical drama of the release of the children of Israel from the bondage of Egypt to the freedom of Canaan, needs re-enactment among the myriads of village people of the world.

I should like to see plans for theological training begin with a job analysis. What are the conditions in the village, what is the fundamental task of the pastor and of the Church? What questions do the farmers have in theology, in economics, in sociology, in daily life, in all human relationships, where the moral implications are such that they call for special knowledge on the part of the pastor? Moreover, if every evangelist and pastor were a rural specialist of some sort, in addition to his distinctively religious function, it would make still further for influence and personal balance.

In the ordinary theological seminary there may be a new stressing of rural background in the study of the Old Testament as well as of the New. Special problems of village preaching may be emphasized in the courses of homiletics. Possibly an entirely fresh approach to the question of church organization and administration is needed by village preachers.

And then there are background courses such as are implied by such

themes as Christianizing Rural Civilization, Building a Rural Community, Rural Religious Education.

Very real supervised practice in the villages seems almost indispensable as laboratory work for theological students. Perhaps even a year in and a year out of school would be a distinct advantage. A year's study in an agricultural college, with special reference to agricultural science and technique and agricultural economics, especially the coöperative movement, would be worth all it cost in loss of time.

The location of theological seminaries in cities has distinct disadvantages. Doubtless the urban contacts are broadening in a way, but if the experience be prolonged, the whole set of the student's mind becomes weaned away from rural life. This is said in spite of the fact that at the present time there is apparently an increasing number of students in these seminaries who are eager to try their hand at the village work. If the seminary must be in the city, then clearly every possible step should be taken to bring the student back to the village problem and the village life.

At the Gotemba Conference there was much interest in the proposal for an inter-seminary rural institute by which a number of seminaries would coöperate in furnishing adequate teaching for those students who wished to take up village work. This would be a very good move.

One thing must be said in all frankness in this matter of training of rural pastors. The best results can never come unless a fair share of the men who do the teaching in the seminaries themselves have had village experience and thoroughly understand the villagers and their problems. No scholarship, no academic training, no unusual gifts, can take the place of this equipment.

There is another approach to this problem of training Christian leaders for the rural community that I think should receive quite as much attention as the activities of the seminary. It is very much in the minds of Dr. Kagawa and his associates. It may be said to consist essentially in the selection of promising young men already resident in the villages, and training them by progressive steps, both through experience and through study, in specially devised institutions. At present the farmers' Gospel schools select in one way or another young men from the hamlets and villages, some of them Christians, some not, and try to start them on the road to community service. The next step is to select the more promising of these and through schools running for several months, through supervised service, through reading and correspondence, through constant counsel, to bring them through some of those phases of intellectual discipline that will better fit them for their work. Perhaps a part of the course should be at an agricultural school. The young man will combine continued service

and education. Possibly he will wind up eventually at a theological seminary. But whatever the details of the process, it consists essentially in a combination of experience and supervised study over a considerable period of years, for young men originally selected out of village boys who give some promise of capacity for religious leadership.

I should not like to see this approach be thought of as an attempt to dispossess the theological seminary but rather to supplement it. Although one must say that the theological seminary as at present constituted will find it very difficult indeed to train men properly for village work as well as to induce their graduates to go to the country, I think that both approaches may be made. They need not conflict and eventually they may coalesce.

There is one more thing to be said of this matter of training village pastors. A church is supposed to have an ordained pastor, and the requirements for ordination, many believe, must be increasingly difficult in order to get high standards. But in this rural work the main job is not standards, or conventions, or customs, but getting men who are alive and competent to do real work in the villages. Only experience will show the best way to achieve this. Strong, able men are needed in the village, not weak and ineffective ones, and the precise manner of training will be debated as long as the Church exists. But one wonders if, during at least the next few decades when, if at all, the Christian enterprise will move forward into rural Japan, there might not be some adjustments of practice that would make it easier than now for young men of talent, but of limited academic opportunity, to lead in this village work.

Lay Helpers in Christian Community-Building

It is indispensable to the spread of Christianity in rural parts that in the church there be "work for every member and every member at work," in the management of the church, in religious education, in community service. There must be the active participation of laymen, young and old and of both sexes.

This need is not incidental but vital. It is not something to be accepted as a general truth; in these villages it is quite as indispensable a factor as that of having a pastor. It would not be at all surprising if the Christian enterprise in the rural villages of Japan were called upon to carry its program more largely through laymen than through trained pastors. This is not only because the pastor cannot do everything demanded of the church, but in an environment more or less antagonistic to the Christian religion, the church will grow only as its members, through both their lives and their activities, demonstrate the superiority of Christianity. And especially

if the church is to be a community-serving church, it is essential that each member shall play his part, that different talents shall have scope for their expression.

The farmers' Gospel schools are ideal for training, stimulating, encouraging participation of laymen in the Christian enterprise, and these in varied forms furnish the key to the development of a system of lay helpers. In the hamlet, for example, there needs to be a group of laymen, each of whom will take leadership in some community-building enterprise. Evangelization itself, religious education, discussion clubs, all need this lay leadership.

There is one phase of this question which I think has been almost utterly overlooked. The schoolmaster in rural Japan is usually a dominant figure. He is well educated, he represents the government, and he has a good deal of power. From the standpoint of children and youth and their parents he is a powerful figure. On the other hand, from his own point of view and personal interests, he would like to stand well with the landlord, the other government officials, the real leaders of the community. Over and over again the evidence came that often this schoolmaster is the most powerful obstacle in the way of spreading the Christian religion. It may be because he thinks this attitude will win popular support, or it sometimes occurs that he doesn't want his moral habits interfered with. Occasionally it happens that the schoolmaster is a Christian and it is perfectly amazing how it redirects his energies and recreates his leadership. One must ask whether a very large place should not be given by the Christian enterprise to definite Christian work in the normal colleges where these men are trained. I wonder if the Young Men's Christian Association has lived up to its opportunities at this point.

Local Self-Support for the Local Church

Here we make a demand that seems, on the one hand, a counsel of perfection and, on the other hand, a serious criticism of past policy. I am not at all sure that a self-supporting rural church can be organized and maintained in Japan, but I am confident that unless that thing can be done the Christian enterprise will never dominate the villages of Japan. There is no disposition to pass judgment upon procedure. It may be necessary, at the outset, to give financial aid, although it must be recognized that once this sort of thing is started, it is very difficult to break away from it. But I think it should be written into the policy of every church and every mission that local self-support is an absolute essential.

One of the first questions that come up is how much can villagers afford for the church? Nobody knows. I have already referred to a self-supporting church in which annual gifts average ¥20 per household and

with it the statement of Dr. Kagawa that there are wide areas where the people cannot afford more than a few *sen* a year. As a matter of fact, there is almost no experience to go by. The amount of temple money is large. If one individual in a family becomes a Christian, he may not be able to give very much. If a whole family should join, perhaps the temple money could be released to the church. The giving of money is itself difficult because there is not much money in circulation. The following points are largely theoretical but are nevertheless made with a view to stimulating discussion and inciting experience and experiment.

First of all, cannot the allowance for the church be based on income? That is a varying thing, of course, depending on seasons, prices, individuals, but at any rate it affords a starting point.

In the second place there are the prospective savings that are supposed to come to the new Christian from his relinquishment of sake, tobacco, prostitutes, and other wastes.

There is the giving in kind, very common and probably always to be reckoned with.

There is the possibility of coöperative labor on church land, or on specific cottage industries that may make a contribution.

There is the increase of systematic giving, which in itself has a cumulative effect on quantity of giving.

There is the old question of tithing income.

And then finally, all that is involved in sacrificial giving.

And after the terms of the possible plan are worked out, there is still the question of how the pastor should be paid; mainly in kind, mainly in money, mainly by requiring him to earn his own living, mainly by church land tilled by his parishioners, or mainly by some combination of these methods?

There are other serious problems. For example, can the village build and maintain its own edifice? Or is that an object of subsidy? I cannot help feeling that this too should come from the community. But we must not assume that the Western type of church edifice is absolutely essential. Doubtless some structure devoted, set apart, consecrated if you please, is of the greatest importance. It must be worshipful and worthy. There are today temples of all sorts in Japan which have almost universally been built out of the resources of the community in which they are located.

Another difficulty is that of the Christian migrant from village to city. The efforts of the church or of the evangelist may result in bringing a good many of the villagers into the church, especially among the young, and then a considerable proportion of them leave and go to the city. They have belonged to the community, they have come into its statistics, but they do not support the local church.

There is a practice in some churches that one hesitates to mention because it seems like interfering with church polity, and that is where the village church is expected to contribute to denominational needs. In most rural communities and in the early stages of the rural Christian enterprise, I do not see how it is possible for the rural church to help much in this way. Not to do it may seem like subsidy, but to be compelled to do it either invites some other form of actual subsidy or stands as a hurdle of no mean height along the pathway of rural church progress.

One of the remarks made in conference on this subject was that "the city churches in Japan started with subsidies, now you ask the poorest of all, the rural churches, to start without subsidies." Doubtless individual rural churches can be started and to an extent maintained under the method of subsidy, but there is no hope in my judgment of developing a strong Christian enterprise in rural Japan on the basis of subsidy. There just is not enough subsidy to go around!

A Rural Service Staff

A large significance has been attached to the fundamental principle of local self-support by the local church, but it must be said at once that for the success of the Christian enterprise in rural Japan it is equally necessary, both for propagating the Gospel in untilled areas and for the growth of established churches, that there be provided without expense to the local community, the services of itinerant evangelists, of leaders in religious education, and of other specialists in community building, who may by word and work, by counsel and encouragement and sometimes by supervision, supplement the efforts of pastor and people.

Thus we have here a complement of self-support and it is a device essential to self-support. The local community cannot carry its own local work and also support that measure of specialized leadership that is essential. On the other hand, while this aid must come from outside the community, it must be sympathetic. It must be integrated with the community, less to manage than to counsel, to inspire, to lead, possibly to teach.

Perhaps the three lines of service most helpful at the outset would be furnished by specialists in evangelism and religious education; in rural church organization and administration; and in women's work. As rapidly as possible other specialists might well be provided, in the fields of economic improvement, especially coöperation; in continuing education, of course from the Christian point of view; in hygiene and sanitation; and in play and recreation.

The ways and means of maintaining this rural staff are all theoretical as yet and it is suggested that perhaps the most promising experiment would

be along the lines of a Christian rural settlement, possibly on a county basis, with as large a Japanese staff as can be maintained, and with one or two missionary counsellors. There would go out from this settlement itinerant rural bands, visiting parishes with some degree of regularity. The settlement would possess a demonstration farm, carry on people's Gospel schools for training lay workers, furnish "refresher" courses for full-time workers, develop investigations into rural questions from the Christian point of view, serve as a laboratory for students preparing for rural work, and thus be in effect a unit for a rural service staff.

One may not very confidently outline such a scheme in detail, but there might be organized one such settlement in a county in each prefecture, serving in each county say five districts or clusters of parishes, in each parish of which there is a parish leader, either a farmer, preacher, or a pastor, and in each hamlet in the parish two to six men and women as church helpers.

All this sounds rather artificial and perhaps impracticable, but it serves to indicate the direction which it is believed the Christian enterprise in rural Japan should take.

A New Type of Church Organization

Frequently I heard this expression in Japan: "We need a new type of church for the villages of Japan." This was iterated and reiterated, but neither in personal conversation nor at the conferences nor in any literature have I discovered the specifications for the new type of church. I have found elements here and there, and on the basis of hints of this sort I am venturing as a Westerner to rush in where those who know, or at least those who must take the responsibility, have not yet been treading. Possibilities will be analyzed in terms of some rather obvious and recognized specifications.

(1) Area of Operations. The area of operations of the village church to be the rural community parish, built on lines already discussed.

(2) Qualifications for Membership. Let there be provision for at least three groups attached to this church: (a) Inquirers. It may be going too far to accept inquirers as in any sense members, but it is important that those who begin to show interest shall have some attachment to the church that is more than casual. They should be grouped in a fashion that gives them encouragement and sympathy and training. (b) Christian Associates. This group would comprise those people who would be willing to become "friends of Jesus," "associates of Jesus," or in other words are willing to take the teachings of Jesus as guidance in their lives and the reality of Jesus' personality as the chief element of personal leadership, but who for one reason or another do not care to meet the conventional requirements of

church membership. (c) Baptized Members, who accept the ordinary requirements.

Now it is important that all of these groups, including inquirers, shall be made to feel that they are part of the concern, that they must help financially even if in trivial amounts, that they have an obligation or responsibility for conduct and attitudes that set them apart from those not interested.

It is also important, I think, that some plan of exchanging members among denominations should be worked out so that migrants between villages or into cities may be encouraged quickly to make their new connections and to come into the Christian fellowship.

(3) Financial Support. Financial support would be expected regularly from the Christian associates and the baptized members, and to some extent from the inquirers by means of which support in kind, in money, in labor may all be recognized and rationalized.

(4) Local Leadership. There would be a parish leader or pastor, and, if possible, a Bible woman or woman worker of some sort, and then church lay helpers, men and women, for all sorts of activities.

(5) Worship. Church worship, worship in the home, worship in the field, worship in groups, on occasions.

(6) Religious Education. Sunday schools, but in addition constant attention to the religious meaning of life in all its activities and expressions.

(7) Community Service. A well organized "six-fold" program of helpful service to the entire community, involving all the members.

(8) Buildings. "A house of friendship," as the physical center of all the activities of this church, with at least three functions: first, a community house; second, a place for devotional gatherings and preaching; and third, a pastor's residence. Major emphasis would be placed upon it as a community house in the full sense of those words, a place for people to gather for all sorts of purposes, a place they come to feel as home, in reality a rural social settlement for the local community.

(9) Supervision and Counsel, by a district pastor and community specialists.

Comprehensive Rural Studies

The pastor needs to be a constant student of his community and especially of those background conditions, economic, social, cultural, that influence and that may be influenced by the Christian religion. It is therefore important that community studies be outlined which can be carried on by the parish leader himself and even more fully by the rural service staff. These studies should be sufficiently comprehensive to gain facts that are vital in the work of a Christian enterprise, but sufficiently

simple so that they can be carried out by those who are not highly trained in social investigation. These studies are not for scientific but for vital purposes. They are intended to form the basis for a community program and for increasingly efficient means of work. They should be repeated so that there should be occasional evaluation of results, re-appraisal of conditions and of prospects.

In addition, there is the whole range of scientific investigation which needs to be approached from the Christian point of view. I found one able scientist in a government college who was studying village psychology. He wants to know the mind of the peasant. Dr. Sugiyama has called attention to the need of studying the superstitions of the farm people and the way of escape from them.

This subject needs careful and specialized study, and I cannot too strongly emphasize its significance. Beginnings, I think, should be made by the members of the staff of the Christian universities and the theological seminaries. If rural settlements are formed, members of the rural service staff should do some investigating, but eventually, to be effective, there must be some sort of research foundation.

Coöperation Among the Agencies of Rural Reform

This particular phrasing of the problem of Christian coöperation may seem either to suggest too much or to promise too much. Doubtless there are those who think of the Christian enterprise as a matter entirely outside the interests of other agencies, almost putting it in a water-tight compartment. On the other hand, there are many who will be completely skeptical of the willingness of governmental or volunteer agencies to coöperate in any plans for rural reform, indeed possibly even to acknowledge the need of reform.

But I am satisfied that we must iterate and reiterate the statement made in the findings of the Jerusalem Meeting of the International Missionary Council to the effect that there should be coöperation with

> Government, in its various aspects of law and of administration, of protection and of research, that shall utilize public funds for the general good of the community. Wherever governments are endeavoring to lift up the rural life economically and socially they should receive our intelligent, consistent, and continuous coöperation. Rather than duplicate such work we should do all within our power to extend the benefits of the government's efforts by encouraging the people to take advantage to the fullest degree of what it is doing.[1]

This conviction was voiced in the remarkable statement issued by the

[1] See *The Christian Mission in Relation to Rural Problems*, Vol. VI of the Complete Report of the Jerusalem Meeting of the International Missionary Council, 1928, p. 249.

All-India Conference on rural work held at Poona in April, 1930, in these words:

> It seems unbelievable that government will not eventually coöperate once it understands the full purpose and scope of the Christian enterprise which is to build an adequate civilization.

Of course the definition of "adequate" may be the stumbling block, because the Christian must insist that no civilization is adequate that does not embody the spirit and the teachings of Jesus, and the Western Christian must be perfectly willing to admit that Western civilization tested in this fashion has not yet become adequate. This admission is not a difficult one to make in these days of stress and uncertainty.

But the main thing, after all, that is implied in this fundamental of rural work is that the Christian enterprise itself shall present a united front, have a united policy, coöperate in full Christian fashion. Here again comes the doubter who points to the denominational divisions, to their frequent failures to coöperate in other aspects of the Christian enterprise. But there are at least two plain things that may be said in reply. There can be little doubt that the need for coöperation is increasingly recognized and that the purpose of coöperation is increasingly evident. The National Christian Council itself has achieved marked progress in finding common ground and in securing common action. The Gotemba Conference on rural work was distinctively a coöperative affair from the denominational point of view. Then again the Christian enterprise cannot afford to be divided. Whether or not it is fair to say that division is un-Christian, the fact of division not infrequently leads to un-Christian things. At any rate, in the minds of the non-Christians, this sectarian departmentalizing offers a large target for criticism.

Rural areas in Japan, as have already been pointed out, are practically new territory for aggressive work. The question was raised in the Gotemba Conference whether it was possible to prevent denominational overlapping in this rural field. It was stated that the tendency thus far in the smaller cities of Japan is to consider that the success of a certain denomination in a given field was evidence of the value of that field and sufficient reason for occupancy by other denominations. In reply to these comments I said in substance that it would be a calamity of the first magnitude if Japanese churches allowed themselves to duplicate their efforts denominationally and enter a régime of denominational rivalry.

It is clear that such a program for rural work as is now under consideration in Japan, some features of which have been discussed in this report, is a program that one may venture to think is statesmanlike in outlook, and if it is to prove wise in details, practicable in action, and aggressive

and persistent in continuance, requires the coöperation of all Christian bodies in Japan, the leadership of authoritative and experienced personalities, the exchange of experiences, and the occasional appraisal of results and the recasting of plans.

The discussion of the application of this general principle need not detain us long. The main thing is determination to coöperate at every point and on large lines.

It seems clear that the National Christian Council should be the main reliance for coöperation. It already exists, it has already done notable service, it has recognition from the International Missionary Council and from foreign mission boards. But more important than that, it has gained recognition in Japan itself as an organ of Japanese churches. It is Japanese in its management and outlook. It has made pronouncements on important topics and has repeatedly stated the case for Christianity in public and even before government.

One discovers in Japan, as in some other countries, something of hesitancy on the part of the churches to increase too rapidly the work of the Council, especially if it involves the taking on of a considerable number of paid secretaries. Of course it is easy to overdo the matter of organization, it is difficult to keep a secretary out of administrative routine and to free his time and energy for vital things. There is great wisdom in guarding these accessories to strong organization. But in so far as any hesitation to strengthen the National Christian Council may be due to the fear of developing a body that will impose its authority, one may dismiss it at once, for the reason that the National Christian Council is completely and essentially of the churches. It is not an administrative body, as a matter of fact, and should not be such. I see no hope of a statesmanlike policy and program for the Christian enterprise in Japan unless the National Christian Council, or some body like it, can serve increasingly as a clearing-house of ideas, a melting-pot of diverse opinion, and a welder of coöperative purpose.

In this rural work, for example, the first need undoubtedly is a large number of devoted Christian leaders in the field, but these men need stimulus, sometimes direction. Their individual experiences must be mobilized and exchanged, overlapping must be avoided, and eventually overlooking as well. This new field presents an unrivaled opportunity for coöperation of all the Christian agencies in Japan.

The coöperation between city and country is also to be developed. One of the most significant features of the Gotemba Conference was the presence, the interest, and the intelligent and sympathetic participation of city pastors. This is as it should be, and it is to be hoped that this coöperation,

equally important and desired from both sides, should be maintained, increased, and made a distinct asset to the Christian work in the villages.

A Program of Immediate Steps

It is important that early steps be taken to press the village problem upon the attention of the Japanese Church, upon the missionaries in Japan, and upon the Christian bodies in the West. The Gotemba Conference, as will be observed,[1] took action on this point and made some definite and important suggestions. These presumably will go before the National Christian Council, but I would like to comment on a few points that seem to me may well be stressed.

(1) The first is that a strong and representative standing committee of the National Christian Council be appointed to deal with Christian work in the villages. I think there would be an advantage if each member of this committee were a person with some special interest, such as religious education, health and sanitation, agricultural coöperation, and so on through the entire list of types of service and organized activities to which the Christian enterprise should give attention in the villages in Japan.

(2) The appointment and the support of a full-time employee of the National Council as secretary for village work. The selection of a suitable secretary is a task of first importance. To use a statement made at the Gotemba Conference: "He should have had his feet in the mud of the paddy field, and if he is to be located in Tokyo, he should not be permitted to spend all his time in the urban atmosphere of a Tokyo office." It is absolutely vital to his success that he know the field because of his contacts with both village workers and the village problems. His function is both to present to the village workers the results of conference and the experience of others, and to present to the Christian enterprise as a whole and to the public the needs and the point of view of the village.

(3) There are detailed projects that will naturally come out of the present discussion. Nevertheless, I should hope that in the near future plans would be developed for formulating an aggressive, persistent, ten-year program for village work, and for securing the coöperation of all persons and agencies who are concerned or who can be interested in this field.

(4) There is one aspect of this question that requires special study, one of the most difficult and one of the most important. It is that of enlisting the interest of the students of Japan in this rural question. Except in government service, there is not a marked tendency for educated youth to seek rural service. This has been quite as true in the theological seminaries as elsewhere. Enlisting the right sort of material for Christian village

[1] *See* page 207.

work, training it along proper lines, and actually getting it out into fields of service, is a vital matter.

The indirect approach to this question is almost as important as the direct approach. Take for example the matter of Christian schoolmasters in rural parts. Perhaps there is no one person in the village who can so easily make or mar a Christian program as a schoolmaster. The presence of Christian officials in the villages would often make all the difference between a large fine Christian community-building program and its opposite. Unquestionably the task of presenting the Christian religion to students in Japanese institutions is difficult and yet it seems to be an essential part of the strategy of the Christian enterprise. It must have trained leadership and it needs also the sympathy and understanding even of those who may not themselves participate directly in the forwarding of Christian work.

To sum up, it will be recalled that here is a fresh start in the great task of trying to build a Christian rural civilization in Japan. Forty million people are involved, people with most difficult economic problems but with a hunger for the better things of life. There is the need to study conditions and to adopt those plans which are necessary to meet them. There is to be recognition that this work is experimental, that there is no one method sure to work, and that it requires both immediate steps and a long-time program, that it depends on frequent appraisals and evaluations. There is to be no plan adopted once for all, but a constant recasting of plans. It requires alertness as well as steady persistence and a great patience in its leadership.

Adequate Coöperation from the People of the West

The amount and the nature of the coöperation of the West in seeking to extend the Christian religion among the villages of Japan depends in the first instance upon the wishes of the Japanese Christians and their judgment as to the particular contributions that the West can make. It depends in the second instance upon the belief in the West that there is need for its aid on the basis of coöperation with the Japanese Christians in charge of the enterprise.

What then are the contributions that the West can make? It can contribute a few outstanding personalities, occasionally an experienced specialist, and it can help greatly through financial gifts designed chiefly to provide trained Japanese leaders in extending Christian work. Do the Japanese want the missionaries? Some missionaries think they are not wanted, others think they are indispensable. I am personally convinced that rural Japan at least is ready to utilize a considerable number of

Western men and women for rural work if they are properly trained, if they have a real contribution to make, if they will accept the rôle of counsellors and advisers, not of managers, if they will identify themselves with the people, and if they will remain long enough in a given area to gain the confidence of the Japanese people themselves. I confess I wish we could abolish the use of the term "foreign missionary." In the absence of recognized substitutes, we seem compelled to speak of foreigners and of missionaries.

But what shall be the function and the service of foreigners in rural work?

First of all, they are rural counsellors and they need not necessarily be from the West. One would hope that Christians from China, from India, from the Continent of Europe, might join fellow workers from Great Britain, Canada, the United States, in this work of coöperation for Christian rural Japan.

A rural missionary should not be an office man, but should be much in the field in order to be wise in counsel himself, know conditions at first hand. He must do as well as study.

I think the type of Western helper most needed might be called a Christian rural social engineer, an expert in the methods by which personal Christian character and Christian community development may be advanced. He is a sort of architect in the Kingdom of God. He can and will preach. His great help will be in serving in his own person, coördinating agencies, securing the coöperation of persons, keeping alive the great objective of building more Christ-like rural communities.

Other things being equal, the rural missionary who had at home a rural background will have the advantage. If that background consists in having been born and raised on a farm, so much the better. Technical knowledge is an asset, whether gained through farm experience or in the formal schooling. Doubtless theological training will be of very great value, but I confess to the belief that a thorough understanding of what is involved in the problem of religious education is even more important.

This rural missionary should live close to the problem, probably in a county town. He cannot work to the best advantage if located in a city of considerable size. He must master the language, know the villagers, study backgrounds, "dig in."

Some practical issues arise in any such development as this. The first one is, can the Western man and his wife live in a Japanese village under Japanese conditions? This question is always difficult in every country; it is difficult in Japan. A young missionary and his wife, with a family of growing children, obliged to use a Japanese house, to live in isolated fashion, certainly presents a question. I suggest that the way out is through rural

settlements at strategic centers which will be the nuclei of groups or clusters of rural parishes, perhaps one in each prefecture, certainly not too many of them. Here may gather one or two foreign families and a larger number of Japanese families. Or a foreign family could live in each of three or four contiguous parishes. Here will be the headquarters of the rural service staff, here will be a power-house of Christian influence and leadership for a whole county or several counties, perhaps for a whole prefecture.

Is there a place for foreign rural specialists in Japan? This comes up frequently in relation to agriculturists. The obvious answer to this particular question is an immediate negative. What can the foreign agriculturist teach the Japanese farmer? Well, probably he cannot teach him very much. Yet a young Japanese pastor, to whom I have referred several times in this report, and who impressed me as a man of unusual promise for successful village leadership, in answer to my question as to what sort of specialist help he needed most, immediately replied: "A Christian agriculturist!" The explanation seemed to be that he felt that a Christian man who could understand the farmers' problems or at least sympathize with them could supplement the work of the government specialists, who, he feels, work too much under rule, do not seek out those most needing aid, are bound by routine and organization. Doubtless such agricultural specialists would ordinarily be Japanese, but I would like to suggest that if in the judgment of the Japanese Church there could be utilized for all Japan two or three, or in some lines perhaps a half dozen, specialists in such fields as rural evangelism, religious education, rural health, women's work, continuing education, play and recreation, technical agriculture, agricultural cooperation, they ought to be furnished by the West.

Without hesitation one can urge the provision of visiting specialists and authorities in the whole field of building a Christian rural civilization, lecturers at the universities and seminaries, and itinerant lecturers, men and women who are thoroughly competent to interpret the trends of Christian civilization-building in America, in Europe, in other parts of Asia, anywhere. Personalities like these, coming frequently to Japan to study Japanese conditions, to enrich their own wisdom, giving and taking in a common effort to universalize the Christian enterprise, suggest a field that needs great development and a measure of organized assistance.

There should be an interchange of deputations between Japan and the West, groups of superior people, men and women going from West to East, from East to West, to travel, to report conditions in their own countries, to enter into discussion of mutual problems of national life as affecting or as may be affected by the Christian religion. Deputations of this sort would be of the greatest value.

The West can assist in the matter of investigation, especially the United States, where studies relating to the intertwined problems of religion and social advancement as related to rural affairs, have received more attention than perhaps anywhere else. Then there are matters of fundamental study of Japanese village life from a Christian point of view that might be assisted by the West.

It was suggested to me that there should be Western scholars who read Japanese with perfect readiness, at work on the history of Japanese thought as it may relate to the development of Christianity. I found a divergence of opinion on this point and perhaps it is a matter, not for organized effort, but for individual expression.

The general policy of coöperation between the West and Japan depends upon the wish of the Japanese Church for coöperation, the attitude of the missions on the field, and the extent to which mission boards, officials, church constituencies in Europe and America find themselves moved by the need and the opportunity for renewed gifts of men and money. Perhaps above all is needed a new understanding of the necessity and the method of coöperation in the task of building a Christian rural civilization in Japan. One of the outstanding Japanese Christians has stated that the rural field is so immense that missionaries will be needed there for fifty years to come.

Part Four

COÖPERATION FOR THE CHRISTIAN ADVANCE IN RURAL KOREA

15-7

XIII.

BACKGROUND SITUATIONS ALREADY REVEALED

THIS section on Korea will be little more than a series of notes on recent progress and can in no way be considered as a formal report. The stay of one week in Korea was too brief to discuss fundamental problems or to come into touch with working projects in anything more than a casual way. I had the privilege of sitting with a meeting of the enlarged agricultural committee of the Korean National Christian Council, but attended no representative gathering of church leaders and missionaries to consider the full rural problem. Moreover, Dr. Brunner's report[1] for the Jerusalem Meeting of the International Missionary Council was so thoroughgoing that it made superfluous any effort on my part to dig into either the background conditions or the details of the work itself. In my judgment no constructive program for a Christian enterprise in Korea can be based on other than these findings by Dr. Brunner.

Even prior to Dr. Brunner's visit, Dean J. H. Reisner of Nanking had made a report on rural studies and observations in Korea from which two quotations are here made:

> The Korean Church has largely adopted methods of church work that were developed in other countries under widely differing conditions. The particular problem at present . . . is how the Church can render a larger service to the community in the present economic condition of the people.
>
> Korea's greatest economic weakness before annexation was in the condition of her tenant farmers, a condition which exists today, and the carry-over is vitally affecting the present so-called economic situation, infinitely more so, it seems to me, than the transfer of land to Japanese ownership.

[1] Brunner, Edmund de Schweinitz. *Rural Korea:* A Survey of Economic, Social, and Religious Conditions. International Missionary Council, N. Y. 1927.

XIV.

SOME INTERESTING GOVERNMENT PROJECTS

GREAT energy is shown by the government in the development of some of the agricultural possibilities of Korea. Afforestation has taken place on a large scale and new irrigation works are extensive. The main emphasis has been placed upon a rice-increase program. The government developed a plan of education, supervision, and loans, which was to cover a period of twelve years and to embrace the improvement of nearly 900,000 acres of land, with the aim of securing an increase in the national yield of rice to the extent of 40,000,000 bushels a year. It was estimated that this amount of rice would be worth somewhere near $125,000,000, and that more than half of it would be available for increasing the trade of the country. The expected gain to the Korean farmers has not yet been realized owing in part, at least, to the low world price of rice, and Japanese farmers quite as much as the Korean farmers are caught in the apparent over-production.

Education

Elementary education is not compulsory but it has been advanced very rapidly. Recently the government has adopted a new program for special agricultural courses for graduates of common schools, which will give a carefully supervised course to those who have finished the common schools, basing the teaching on government agricultural policy. The course is adapted to the local primary school, and the classes are kept small enough for proper supervision. Three years is considered the proper period of training, practical work is made very prominent, and a wide range of activities is a part of the plan. This scheme is intended to train boys definitely to go back into the farming industry and, if possible, to become leaders in the community.

XV.

CHRISTIAN WORK IN RURAL KOREA

Church Conditions

KOREA in general seems to present at this time an unusually fruitful field for the Christian enterprise. The rapid growth of the Church, the deep spiritual emphasis which missionaries have given to their message, the extent of self-support, the presence of unusually large Sunday schools, the hearty coöperation of the Young Men's Christian Association and its apparent determination to make of rural work a very important enterprise—all these are decided assets in an enlarged service.

There are in the neighborhood of 120,000 communicants in the Protestant Churches of Korea, with a constituency of about as many more. This represents a work of only one generation of missionaries. Korea is remarkable for the number of self-supporting and independent churches which have been established. Its Sunday-school work is equally significant. There are now 254,000 pupils in the Sunday schools of Korea. This represents a gain of 131,130 in the last eight years or more than one hundred per cent. There are 25,855 teachers in these schools, which is again about one hundred per cent. increase in eight years.

The Korean Church is strong in rural areas, and it cannot be charged against the missionaries in Korea that they have neglected or failed to reach the villagers. There are of course difficulties. One is that the Church, while securing large numbers of converts in the last few years, has not made much net membership gain. Some of the ablest of the missionaries are so anxious to preserve a distinctively spiritual note, that they are inclined to be very conservative regarding a program such as that suggested at the Jerusalem Meeting and which has so thoroughly commended itself to the Christian leaders in India, China, Japan, and the Philippines. The political situation, while differing from that in other countries in the so-called missionary areas, has its significance. The Japanese Government regards Korea as a part of the Empire and has proceeded with great diligence and intelligence to bring the country to a higher status economically. The Koreans, however, are still more or less restive under foreign domination. The position of the missionary is one of peculiar difficulty. If he seeks to coöperate with the government many Koreans think he has turned traitor to their interests, and if he fails to coöperate with the government the latter

may become suspicious that he is seeking to do things for the Koreans that the government ought to do and can do.

Agriculture in Mission Work

The pioneer agricultural missionary in Korea is Mr. D. U. Lutz, who entered Korea ten years ago. There had been some effort to interest students in agriculture, but the old tradition that a "scholar" must not work with his hands constantly stood in the way. Mr. Lutz soon discovered that in the field of fruit-growing there was an opportunity, and results came in increased crops of apples, as well as substantially increased support from the farmers for the churches.

It was also evident that there might be a better use of the land on the hills. The tendency had been to emphasize rice to the exclusion of other things, due to the general feeling that the hill country was not a profitable agricultural area. The agriculturist decided that the next step was the growing of legumes on this land, to furnish cheap fertilizer, and then stocking the land with cattle, hogs and sheep; using the legumes first for feed and utilizing as feed the waste products of the cereals.

It is clearly realized that the government has in its hands the solution of many of these problems, but there is confidence that Christian forces can help get this information to the people as well as teach the people its value. It is believed that the increase in economic welfare thus brought about will have a considerable effect on the problem of a self-supporting church, but Mr. Lutz is anxious not to overemphasize the economic side of the question. He said in a talk before the Federal Council in 1928:

> Let us again remind ourselves that our objective is to give the Christian message interpreted in terms of service; that agriculture or any other economic helps are only forms of expression of that message, and that our primary purpose is to establish a church which will continue to carry the Gospel message to the millions who have not yet heard.

The Young Men's Christian Association

In 1925 the rural work registered a new phase, when the Young Men's Christian Association determined to place special emphasis upon rural work. The next year a conference was called and a thorough discussion ensued. The need for a rural program was made evident, for a serious economic situation had developed. The odds against the tenant, the burden of debt, the rate of interest were all indicated as factors of agrarian difficulty. It was believed that the hope of the farmers lay in coöperative effort, in improved methods of farming, and in the development of small industries. The general point of view was shown by a statement drawn up at the time, which is sufficiently comprehensive and clear in regard to rural work in general in such a field as Korea as to be worth repeating here.

OBJECTIVES. We conceive the main objectives of the rural work in Korea to be spiritual, cultural, and economic. We shall seek first to help men live in right relations with God and each other and to realize the spiritual values in their daily tasks. We shall endeavor to eliminate illiteracy in the villages and to stimulate such other educational processes as may prove suited to the needs of the agricultural population. We shall promote better economic conditions, through improved farming methods, the development of household and village industries and legitimate and brotherly expressions of the coöperative spirit.

RELATIONSHIP TO THE CHURCHES. In its rural work the Association holds the same relationship to the churches as in its city and student work. The Association is controlled entirely by Christians; it was called into being to aid the churches and to supplement them in their work.

RELATIONSHIP TO THE GOVERNMENT. Recognizing the value of the service which the government, through its agricultural college, experiment farms and other agencies, is rendering to the farmers, the Association will seek to keep in touch with the *mynn*, district and other government offices, with a view to helping the farmers avail themselves of the benefits of such service.

During the past two years more particularly, this rural work of the Young Men's Christian Association has not only been carried on with energy and skill, but through the inspiring leadership of Mr. F. O. Clark there has developed a large measure of active coöperation among all the forces interested in rural Christian work. The Young Men's Christian Association has placed two agriculturists in the field, and two others have gone into the rural work, the hope being eventually to have at least a half dozen foreign agricultural men. The mission bodies have encouraged a number of their men on furlough to prepare for rural work.

Coöperation in Action

During 1930 the project of farm schools was the major interest of this cooperative work. They are not strictly schools in a governmental sense, but more of the nature of farmers' institutes. During the year twenty schools practically completed their work, with an enrolment of 4,200. In every community where a school was held the instructors conducted night meetings open to the public and were invited to speak in church services, prayer meetings, schools and other meetings, and it was estimated that the total number of people thus reached in some form was about 40,000.

These schools were scattered about the country so that during the present year, in addition to these smaller schools there was a central school to which students came from all parts of Korea for a considerable period of training. The result was a school of some thirty students who had a period of two months of rather intensive training. In the judgment of those in charge, there are such manifest advantages in the smaller schools scattered about the country that it is planned now to multiply these smaller schools as rapidly as feasible. The central schools train the teachers of the farmers at the smaller schools. The past year over 5,000 were taught in this fashion.

The prime purpose of the schools is to bring together Christian men who

in the judgment of their communities have capacity for leadership and who are willing to pass on to their fellow-farmers what they have learned of modern methods in their contacts with teachers. An effort is made also to give some attention to community problems.

Other practical work, carried on mostly by Mr. Lutz, is in the form of teaching farmers, through soil testing, through certain courses in the college, and through the development of practical projects such as producing rolled-oats and other cereals, canning of fruits and vegetables, demonstrating improved tools, production of rabbits and winter canning of the meat.

Outlines of the Advance

At the meeting of the Enlarged Agricultural Committee of the National Christian Council, already referred to, there was brisk discussion of needs and ways to meet them. Parts of an informal report of this discussion are utilized here to indicate the direction of the thinking and planning that is going on in Christian circles in Korea.

(1) There is a great need of an agricultural and social survey of conditions in Korea. We should study how we can best accomplish such a survey.

(2) There is a great need of rural literature. We should form some plan whereby our books on such subjects would be increased. These books should be of the following nature: Novels that face the rural situation and give indirect teaching to the people of how they may solve their problems. Volumes of sermons for rural pastors should be secured, books on the rural church problem should be written, agricultural books and any other books that help the people to face their problems: (a) Possibility of securing Japanese books should be investigated. (b) The agricultural magazines should have the supervision of the agriculturist on the field. (c) A committee should be formed of all agriculturists to answer the questions that arise in farmers' minds. These answers should be printed on mimeograph machines that they may be available for future use. (d) A study should be made of what is being done in other lands upon the rural problems. Dr. Brunner's report should be read.[1]

(3) The government is ready to aid us in any advancement programs, and we should understand what help we can secure: (a) Statistics on weather reports as rainfall, frost-dates, etc., would be helpful to the farmer. (b) The government has, at times, given land, animals, money at low interest, and many other things to the advancement of agriculture. We should try to utilize all such helps as far as possible. (c) Government bulletins would give a great deal of aid if they could be secured.

(4) Study should be made as to how we can approach the landlords in Korea to deal better by their tenants.

(5) The market problem of Korea is in great need of change. Foreign products are pouring into the country, and removing the money of the people. There is a need of exchange in products: (a) Mission schools are producing goods for markets. If these schools could unite and produce their goods under a single trade name they could afford to advertise. (b) Market reports if available for Japan should be studied. (c) Study should be made of how we can promote a union of Korean rice-growers with the Japanese farmers in a rice trust.

[1] Brunner, Edmund de Schweinitz. *Rural Korea:* A Survey of Economic, Social, and Religious Conditions. International Missionary Council, New York. 1927.

(6) The efforts of this committee should be for the formation of a complete community program, including health, religion, home-demonstration, and agriculture. The greatest need for Korea is diversification in agriculture. The single crop is a detriment to any nation. The best method of approach for work in building new communities is by the project method, though the use of lectures and farm institutes should be encouraged to the fullest. Model villages and club work will accomplish the greatest good in the formation of a new Korea.

The Young Men's Christian Association also is interested in the possibility of adapting the Danish Folk School in Korea.

Work with Lepers

I spent a day at the Taiku Leper Hospital. It seemed to me that Dr. Fletcher's most significant contribution was in his plan for leper clinics which are held in the outlying villages. These clinics not only discover lepers while the disease is incipient and within the possibilities of cure, but they go far beyond that by giving the physician an admirable opportunity to discover and to a degree ameliorate untoward conditions of personal and public hygiene and sanitation. It is in a real way an educational project, and it illustrates exceptionally well the need of such financial support as will enable Christian hospitals to be of service to the villagers.

A Method of Evangelism

Dr. W. A. Noble in an article in the *Korea Mission Field* has outlined a method of evangelism which has now been in operation for some years, and which is so suggestive of the possibilities of lay leadership in evangelism that it should be passed on to other countries. It is a Circle Service or Round Table, or to use the Korean expression, the "Round Mat Service."

The details are as follows: The pastor chooses from among his most faithful membership three or five men whom he can trust. They accompany him to some quiet room, in church or parsonage. The pastor seats them in a circle in order that there may be neither right hand nor left, nor any other place of preference in the seating; then, in order to exclude any possible suggestion of formality, the pastor begins in an intimate, conversational manner to tell his hearers about his own limitations, weaknesses, failures and his desires for holier living and better service. This is not preceded by song, prayer, or Scripture reading. It is simply a conversation. Those present are led to follow their pastor's example in telling of their spiritual poverty and the sins of their lives. Then comes their resolution to make the Round Table a clearing house for their experiences at which they agree to gather once a week; not with the idea that the gathering at the Round Table is the object, or that their confessions are the objects, but so to relate themselves to God that in the affairs of each day through the act of carrying on their business, their daily tasks of whatever nature, they are conscious of carrying divine worship; of projecting the atmosphere of the church service, the prayer meeting, the revival, into their daily tasks.

At the end of the appointed time this group again gather with their pastor and relate the results of the week's work, their successes and their failures. Again stimulated for renewed effort they return to their daily occupations.

When the three or four men who have united with the pastor in these services have proved themselves victorious in practical, everyday, Christian living (not when they have become clever in holding Round Table discussions), the pastor separates one of their number to form another circle and the place made vacant is filled by some other best developed member of the Church congregation. Thus the plan anticipates the gradual grouping of the whole church-membership into Round Table gatherings. So far we have formed men's and women's circle gatherings separately.

A Suggestion to Christian Leaders

The present work of the Christian enterprise in the rural parts of Korea it must be seen is a new chapter, with a maximum of coöperation among the agencies, and with a program carried on with high intelligence and vigor. I cannot avoid the conclusion, however, that in the long look ahead the movement would gain in effectiveness if the community principle were more fully recognized as a fundamental conception of method and more fully utilized in all the plans of all the agencies. I did not have sufficient opportunity to study the general situation to be able to say with confidence that the "twelve fundamentals" are in all respects applicable in Korea, although I venture to think they are.

In the August, 1931, issue of *The Korea Mission Field*, Dr. Earnest Fisher, Ph.D., has an article that bristles with pertinent and suggestive phrases bearing upon various aspects of rural work.

It should always be kept in mind that in discussing rural programs we are not concerned only with the agricultural phase (though this is absolutely vital), but with every phase of individual, family, and community life in rural sections. . . .

Probably there is no line of educational work that brings greater immediate satisfaction than that concerned with the recreational life of a rural community. . . .

The intellectual life, not only of students but also of the adults of the community, offers infinite possibilities to the wide awake and growing educator in a county. . . .

The rural church offers a field which is greatly in need of real educational development. We may insist that the church is an asset to a community, that it is vital to spiritual life, and that it has a unique place in the moral and religious development of the people; but if with all our insistence the church fails to attract the people and hold their loyalty and support, and if the young people avoid it, and the church finally dies, as has happened in so many rural communities, then all our claims for the church are vain. We must establish and maintain churches which are assets to their communities. . . .

The true educator does not confine his labors to the school and classroom, but he realizes that the school should take in the whole community. . . .

Korea's future salvation lies in the development of her rural population. . . .

The person who catches a vision of a reconstructed rural life along the lines here suggested, and who sets to work with a deeply felt purpose and succeeds in bringing into being, even in one small area, the kind of a rural community that he has seen in his imagination, that person, no matter what his trade or profession may be, is an educational leader of the highest order.

Part Five

THE RURAL COMMUNITY PARISH IN THE PHILIPPINE ISLANDS

XVI.

GUIHULÑGAN

THE stay in the Philippines occupied a month, and was made by the invitation and under the auspices of the National Christian Council; we were accompanied throughout by Rev. E. K. Higdon, secretary of the National Christian Council. I wish to acknowledge not only the hospitality and courtesy of many missionaries and Christian leaders, but particularly the careful planning and the indefatigable energy of Mr. Higdon. Time was conserved; the local leaders were aware of what was wanted. Especially the trips into the villages and the interviews with local church members, officials, and small farmers were made unusually fruitful because of the skill with which Mr. Higdon handled situations.

The outstanding finding of the month spent in the Philippine Islands was the church of Guihulñgan, the largest and strongest rural church I have seen in any Eastern land. This remarkable church has so interesting a history, illustrates so many of the characteristics which I think are essential in rural work in Asia, is so thoroughly indigenous in its methods, and proved itself so ready for an enlarged program, that at the outset I want briefly to describe it, as the most appropriate introduction to a review of the Protestant Christian movement among the village people of the Islands.

The municipality (township) of Guihulñgan is located on the eastern shore of the island of Negros, near the center of the Philippine archipelago, and has a population of some 30,000. About half of these are segregated in the *poblacion* (local government center) and the balance are *barrio* (village) people scattered along two valleys that converge at the *poblacion*. The distinctive feature of the parish is the fact that there is the one church, divided into 19 districts; each district is a territory with its own group of members, the number of which will vary from 30 to 150. Each district has a set of officers elected by itself, conducts its own religious services, chiefly a prayer meeting and a Sunday school, and has a deacon elected by and responsible to the central church, which has twenty deacons and six elders. There is a Sunday morning service in the central church which all members are urged to attend as often as they can; the attendance ranging we were told from 200 to double that number. Three times a year there is a communion service in the central church; at that time special efforts are made to secure a much larger attendance, and sometimes as many as 600 come to this service. Each district has a special day of service preparatory to the

communion service when the pastor and elders attend. This is called a "revival" but it is really a decision day. In this way the district continues to be tied up to the central church. Every Sunday afternoon each district has its Sunday school which is quite as much church as school; the deacon is in reality a lay preacher.

The first substantial Protestant work in this area began about twenty-five years ago, and the church was organized a little later; since 1909 it has had a steady growth in membership. The smallest number taken into the church in any one year since the initial baptism of some 300 people is thirty-four, the largest, 407, and the average yearly addition has been 140 for each of the twenty years of the organized church. The total number received amounts to 3,300, and allowing for removals to other places, transfers to nearby churches, deaths within the church, and members dropped from the church, there is a present membership of over 1,500. Less than five per cent. of these church-members live in the *poblacion* or town proper, the other ninety-five per cent. being distributed over a large territory. They are simple mountain people, about twenty per cent. of whom come from non-Christian tribes. The church has had the same pastor since 1912. It is entirely self-supporting and is now building a fine new edifice in the *poblacion*.

We were assured by the missionary in charge, Mr. W. J. Smith, that this church is essentially indigenous. The first religious work was done by a Filipino, the pastor is a Filipino, the organization itself was suggested and has been developed on the spot. It would be mere sentimentalism to call this parish a model, but I think it can be regarded as almost a standard type of organization for the rural church of any missionary area with which I am familiar.

Undoubtedly a large share of credit for the success of this community parish is due to the leadership of four brothers belonging to a remarkable family of landed proprietors who have given freely of their time and their money; but this does not entirely explain the success, as is evidenced by the fact that four or five other parishes, all on similar lines, have been organized in nearby municipalities; one of them already has a church of 2,000 members.

The following notes made by Mr. Higdon are a sort of journal of the days spent in this parish, and are inserted here because they cover so well what we discovered of the plans and work already underway, and the new and enlarged program which the church adopted after several conferences had revealed their own desire to press forward. The needs which the new projects are intended to meet were made manifest through many questions about conditions, the answers to the questions often suggesting a need to be met and sometimes a way to meet it. We lived in the *barrios*, talked with

the "little men," saw things at first hand. I regard this outline as invaluable.

The Church Organization

(1) Centers in the *poblacion*, with nineteen districts scattered along two valleys, at distances ranging from three to fifteen kilometers from the center.
  (a) Membership of 1,510, of whom less than five per cent. live in the *poblacion*, more than ninety-five per cent. in the districts.
  (b) Six elders and twenty deacons, one deacon in each district.
  (c) Erecting a beautiful concrete church to cost $10,000.
  (d) Fifteen Sunday schools, all in the districts except one.
  (e) Only one church service each Sunday. Members from all districts urged to attend this.

(2) The district organization.
  (a) Officials.

Deacon	Secretary	Sunday School Superintendent	Sunday School Treasurer
Captain	Treasurer	Sunday School Secretary	Sunday School Teachers

  (b) Activities:
    A Sunday school every Sunday afternoon.
    A Christian Endeavor meeting for propaganda purposes every Saturday afternoon.
    A revival or decision meeting held by the pastor or missionary three times a year.
    Meetings of a branch of the Women's church club.
    A Daily Vacation Bible School in each district.

(3) The Church Congress.
  (a) Department of Elders.
  (b) Department of Deacons.
  (c) Department of Religious Education.
  (d) Department of Women's Work (Lydia Club).
  (e) Department of Academic Education.[1]
  (f) Department of Economic Improvement.
  (g) Department of Health and Sanitation.
  (h) Department of Play and Recreation.

  This Congress meets once a month and hears the reports from the head of each department.

Suggestions Growing Out of the Exploration

(1) Evangelism (especially further use of the religious education method).
  (a) A week-day class in religious education in each district.
  (b) A class for adults during the sessions of the Daily Vacation Bible School.
  (c) Monthly meetings of the Council of religious education, at the church,
    To transact business.
    To teach district leaders.
  (d) Institute for deacons and teachers in *poblacion*—three weeks.
  (e) Class in connection with the revival or decision meeting.
  (f) Push subscription campaign for "Ang Dalan."

(2) Education.
  (a) A slogan: Every child able to read the Bible in English; every adult, in the dialect.

[1] The last four departments were created as a part of the enlarged program.

(b) Land-owners who are church-members take initiative in securing sites for *barrio* schools.
(c) A "Go to School" Sunday.
(d) Education for children excluded from public schools; not a full primary course but enough to make the children literate in English and the dialect.
(e) Adult education.
Secure an ex-school teacher who has retired on pension and add him to the church staff.

(3) Health.
(a) Further use of available facilities.
Puericulture nurse and midwife.
Sanitary inspectors.
School dispensaries.
Red Cross dentist.
Call on nurses and doctors in the mission hospital.
(b) Church committee find out dates of visits of health, officials and gather people at schools for treatment.
(c) Health education.

(4) Agriculture (economic improvement)
(a) Utilize Plant Husbandry Center at Bais. Also school gardens.
(b) Land-owner tenant relations; matter of rent charged.
(c) Encourage planting larger variety of fruit trees and vegetables. Land-owners make demonstrations and if successful help tenants to plant.

(5) Work for women and girls.
(a) Women's meetings each month in each district.
Two-fold program: Health and Bible study.
(b) Make study of needs of women and girls in *barrios*.

(6) Play and recreation. The purpose is to Christianize play and to conduct it under proper auspices.
(a) Land-owners furnish volley-ball and basket-ball courts.
(b) Eliminate gambling in connection with games.

XVII.

THE PEOPLE OF THE *BARRIOS*

THERE are over 7,000 islands in the Philippine archipelago. Only about 500 of these have an area of more than one square mile and of these approximately only a dozen are of substantial size and population.

The insular political divisions consist, first of all, of forty-eight provinces and some 1,200 municipalities or their equivalent local government units. The *barrio* is a sort of ward or department of the municipality, sometimes comprising a village with several hundred people, and sometimes a group of hamlets or scattered homes of the tenants on the estates. There are, in round numbers, 16,000 of these *barrios* and it is here that the rural people live and move and have their being.

There are no authentic figures as to the proportion of the population of about 12,000,000 people who are distinctively rural in the sense of being associated economically with the soil and living in a rural environment, but the proportion is probably in the neighborhood of eighty per cent., or very close to 10,000,000 people.

Out of the total population, ninety per cent. are registered as Christians; six per cent., pagan; and four per cent., Mohammedan. Many dialects are spoken but there are eight major dialects, and of these the Visayan is used by 4,000,000; the Tagalog, by 2,000,000; and the Ilocano, by 1,000,000; thus over half of the people use these three major dialects.

General Economic Conditions

The land area of the Philippines is 114,000 square miles but the area of the eleven or twelve larger islands aggregates 108,000 square miles and contains practically the entire population. This is an area comparable with that of New England and New York together. The largest island is the northern, Luzon, with 40,000 square miles. The next largest island, Mindanao, the southernmost of the large islands, has an area of 37,000 square miles.

The climate is tropical throughout, as indicated by the fact that while the islands extend for nearly 1,000 miles north and south, there are none above the nineteenth parallel of latitude north. There are, however, plateaus of considerable fertility at an altitude of perhaps 2,000 feet and smaller areas at an altitude of even 4,000 or 5,000 feet, so that there are temperate "pockets." The rainfall is abundant but not always well distributed and there are places

that suffer from drought. Irrigation has developed to a small extent, with about 150,000 acres irrigated.

There are industrial resources in the shape of mines and minerals but they are almost negligible in comparison with the soil resources. Not over ten per cent. of the area of the Islands is at present under cultivation. About half of the Islands is forest and another forty per cent. in grass lands. It is doubtful if there has yet been a sufficiently detailed survey of the Islands to indicate with exactitude the extent to which additional land can be brought under cultivation, but the statement in common use is that about forty per cent. of the land area can be farmed, and that about an equal amount should remain in permanent forests, while some 700,000 acres are irrigable. At present the lumber industry does not consume the natural increase of the forest growth but the Islands are capable of developing a lumber and wood industry of large proportions. Aside from lumber, however, the manufacturing of the future must depend largely upon the processing of agricultural crops such as sugar, coconuts, rice, tobacco, hemp. Of the major crops rice is easily the first, occupying nearly half of the acreage now farmed. The other crops in the order of their importance in acreage are maize, coconuts, manila hemp, sugar cane.

Land Holdings

There are some large estates left over from the Spanish régime, but in general, owing to legal restrictions, the plantations are not excessively large. Sugar, hemp, and coconuts form the leading crops of the larger landholders. Authorities state that nine-tenths of the land is cultivated by small proprietors or tenants, about equally divided between the two. It is believed that the peasant proprietors are slightly decreasing in numbers although many of them are badly in debt. There are various forms of tenantry, most of them on some share basis. A not infrequent arrangement is that of equal shares for owner and tenant if the latter has no debt to the former, and one-third to the tenant if he is in debt to the owner, quite irrespective of the amount owed. A fairly typical holding, either for the small proprietor or the tenant, is about two and one-half acres. The amount of farm labor, that is labor employed for a cash wage, is comparatively small and confined almost wholly to the sugar plantations. Available estimates of income for the small farmers indicate an amount of approximately $75.00 a year per family. This amount will probably purchase twice as much as in the United States.

The old story of debt, so prominent in India and China, is repeated here except that there does not seem as yet to have developed a class of money lenders who make that their chief business. The small farmer or tenant

usually borrows either from the landlord, or from a merchant, who is generally a Chinese. As also in other parts of the Orient, borrowing is frequently for social purposes, and relative to income astonishingly extravagant, although not to the same extent, so far at least as weddings or funerals are concerned, as in China or India. One hears the same stories as in India of excessive interest. There is a usury law limiting interest to twelve per cent., but the actual amounts that the borrower does pay, under one guise or another, I was told might range from thirty per cent. to 100 per cent., and sometimes even much higher.

It is almost impossible to compare the standard of living of the rural people of the Philippines with that of other peoples of the Orient. On the basis of figures, it is approximately the same. On the basis of observation, it is on the average better. Not because there is any larger purchasing power, but because the climatic conditions demand less for shelter, clothing, and fuel. Indeed, fuel is super-abundant as contrasted with India and China. Because of the fecundity of tropical vegetation there is practically no famine and no need of it. The children probably suffer from mal-nutrition and the dietary of both adults and children is all too narrow. Nevertheless, one gains the impression from visits to the *barrios* that there is less of destitution, of fear of starvation, of real suffering, than in most of the large areas of the Orient. The children, on the whole, are pleasing to look at and the people seem fairly happy.

Household industries play a rather minor part among these *barrio* people in supplementing the income from the land and work. Still, in a small way, there is a good deal of this and probably it could be increased if the ambitions of the people were roused.

It must not be supposed, however, that the problem of poverty is absent from the Philippines nor that the smiling faces of the peasants are indicative of a satisfactory condition. Many are happy because they know no better. But down underneath there is a rising discontent, a deep agrarian unrest. It has shown itself in various ways in the past decade, in the organization of secret societies, in occasional riots. Its more important cause is probably the growing feeling among the tenants, especially those who are in debt, that they have been gradually crowded into a condition approaching practical economic serfdom. Some of this unrest may come from the fact that many of the children of these peasants have been getting a fair or good education which enables them to go to the towns and earn wages, and which at least gives them notions of higher standards of living. The reaction on the people who still remain in the villages is a consciousness of injustice, and the hope of better things. It is probably not exaggerating to say that these discontents and these hopes have been fed by certain aspects of the

demand for independence which unfortunately has produced demagogues as well as patriots, and has unquestionably raised false hopes as to taxation and similar matters.

The Government and the Rural People

The Philippine Government has made an intelligent effort to provide for the advancement of the Philippine people through legislation and through the agencies of education and public regulation. The progress that has been made in a generation is astounding, and writes a record probably not equalled in the annals of the relations between powerful Western countries and their dependencies. Highways have been built, railroads extended, law and order established. There is legislation against excessively large holdings, against usury; modern systems of education and administration have been successfully developed.

For example, a modern school system is in successful operation, the growth of thirty years. The public school enrolment is nearly 1,200,000, and has almost doubled in fifteen years. Over 70,000 pupils are enrolled in secondary schools. Collegiate and professional education is ample.

The Philippine Health Service has a medical personnel of nearly 500. It has charge of public sanitation, control of communicable diseases, maintains hospitals, dispensaries and laboratories, and gives especial attention to leprosy and malarial control. In 1928, for example, 1,067 public dispensaries reported 454,000 consultations, over a million treatments, 15,000 operations, and 75,000 persons attended at residence.

In addition to this the Red Cross has not only done its usual share of relief work, but has provided for nurses, itinerant health units, and other worthwhile services. Volunteer organizations have developed what they call puericulture centers all over the Islands, which have the general problem of child welfare as their province and which are doing substantial and effective work. Practically all municipalities have sanitary inspectors. Probably the hospital facilities are not yet adequate. It is certain that the death rate is the lowest in the Orient.

Agricultural research has been provided for at the College of Agriculture and to some extent through the Bureau of Science. The more distinctively agricultural educational enterprises consist of the Agricultural College with a student body of 700 or 800, fifteen agricultural high schools, eighteen rural high schools, 375 agricultural settlement schools.

Rural credit has been the subject of legislation enacted as far back as 1915, and has resulted in some 500 credit societies. There has recently been enacted a marketing act providing for coöperative marketing societies.

Some of the farmers with larger holdings, such as rice-growers and so on,

are forming organizations, but there is no general organization of farmers and nothing that has the allegiance or attempts to serve the masses of the peasants.

The extension work which is a part of the service of the Bureau of Agriculture consists in part of testing stations which are intended to be distributing centers for seeds, plants, and fruit trees as well as the placing of agents somewhat akin to our County Agents in the United States out in the provinces.

Having thus described the services of the government in the development of better rural conditions in the Islands in these terms of approval, one must of necessity indicate the weaknesses of the present situation. In general, they consist in the fact that these services do not satisfactorily affect the masses of the people in the *barrios*. In the matter of education, for example, figures indicate that less than forty per cent. of the children of primary school age are in school. The great majority of those who are not in school consist of the *barrio* children, who may be excluded from the schools because there is no school available, or because the parents feel too poor to have their children go to school, or because the tendency is, when a choice has to be made, to discriminate against the child of the small farmer; or because many of these *barrio* children may go to school only a year or two. The educational authorities state that three-fourths of the *barrio* children of school age are not enrolled in *barrio* schools, and over half of them in no school. Over ninety per cent. of these village children belong to some school for about a year. After that the big majority have no schooling of any sort. A substantial proportion of these *barrio* children who do get an education of four years of primary schooling and remain in the villages are likely to lose their literacy in English owing to their home and community environment; another fraction who have perhaps an even better education leave the village permanently. The educational survey report of 1925 said, "To place every child in the Philippine schools, under the care of a trained teacher, is a feasible idea," but it is far from realization. And even farther from realization is the actual attendance of the *barrio* children in schools for a sufficient period to acquire permanent literacy, although the literacy of the people of the Islands is supposed to be about sixty per cent. It is believed that in the *barrios* not over two per cent. of the homes use English freely in spite of the fact that all of the teaching in schools is in English. In other words, thirty years of modern educational facilities, while they have transformed the cities and the dwellers of the cities, have as yet affected only slightly the millions who live in the villages.

What is said of education can in a measure be said of health. The machinery has been set up and that it works in the cities and larger towns is

unquestionably true, but that it fails to function with anything like full completeness among the great *barrio* population is almost equally evident. Supervision, for one thing, is much more difficult when the officials are at work, in the rural districts. Epidemics are usually cared for reasonably well but hospital facilities are limited. Health education of adults has not made much progress. The range of diet is all too narrow in spite of the fact that the schools have an admirable plan for teaching pupils care of the teeth, eating of fruit and vegetables, daily bath, and so on. School gardens exist by the thousand, and even home projects for the pupils, and yet the farmers themselves have made very few changes in their diet. Milk is perhaps the most serious lack because milk plays such a large part in adequate nutrition for children up to the age of seven or so; apparently there is no solution for this problem in sight. It is possible for the farmers to grow beans, poultry and eggs, pigs, potatoes, fruit, and out of all this to minister to their own health and that of their families, but progress in this line has been extremely slow.

The credit societies have not been a success, generally speaking. They are corporations and subject to very slight control. Typically, loans have been made to an inner circle and some of these loans have been running, with accrued interest, for periods of five to ten years. One of the publications of the Bureau of Agriculture carried this sentence a short time ago as indicating the state of mind of these borrowers: "It being against my principle to pay interest, and it being against my interest to pay principal, so I pay nothing." It is doubtful if the present system will ever succeed in giving to the small proprietors, to say nothing of the tenants, such credit facilities as are offered by the successful little credit societies of western Europe.

This array of criticism of the present situation should not be closed without indicating that many of the reasons for the failure of these agencies to serve the great masses of the *barrio* people do not necessarily reflect either upon the government or the officials. The wealth of the Philippines does not at present permit as wide an extension of the school system as would be necessary to provide and enforce a compulsory scheme in primary education. Those Filipinos who urge that the education of the *barrio* children should be in the dialects rather than in English are forced to admit that if there were, in the villages, two primary schools, one teaching English and one teaching the dialect, the latter would be "driven out of business." Children and parents insist on English in the schools. The bulk of these *barrio* people are ignorant, superstitious, wedded to their traditions, cautious in making changes in their habits; some of them are indolent, many certainly lacking in initiative, with an energy steadily depleted by hookworm, malaria, and similar diseases. Furthermore, the government of the

Philippines is virtually a government of the land-holders and not of the small villagers. All of these things combine to make the problem of developing an adequate civilization among the *barrio* people a very difficult one. But the facts remain, and constitute, in my judgment, a particular challenge to the Protestant Christian forces, a challenge that I want to discuss later in this report.

The Religious Situation

The Church of Rome is, of course, the dominant religious factor. It has been in the Islands for 400 years, and for a large part of that time exercised tremendous power both in religious matters and as a political and economic influence. The non-Christian tribes comprise about 1,000,000 people including 400,000 Mohammedans.

The Protestant Christian enterprise is thirty years old and statistically is represented by 950 organized churches, 1,500 preaching stations, 130,000 members, 1,200 Sunday Schools with 80,000 pupils, 180 missionaries, 260 ordained Filipino pastors, 2,000 local preachers, evangelists and deaconesses, 16 hospitals and dispensaries, 3 colleges, several high schools, and numerous dormitories and student centers. The Young Men's Christian Association and Young Women's Christian Association are both represented. There is a Religious Education Association. The American Bible Society has active work. There are seven training schools for Bible women, and a comity committee of many years' standing has recently become the National Christian Council.

This report does not attempt to assess or even to list all the effort that is being put forth by the Christian enterprise in rural areas, but there are two rather outstanding illustrations that must be mentioned.

The first one has to do with literacy. Dr. Frank Laubach, now located in the Island of Mindanao among the Moro people, has for several years been experimenting with a method of teaching literacy in the shortest possible time. Eventually he found three words in the language that contain practically all of the letters of the language, both vowels and consonants, words in common use either as names of things or places. With these as the key he developed a method by which he has taught even adults to read at the end of an hour of instruction! Astonishing as this may seem, Dr. Laubach says it is not unusual, although, of course, it is exceptional; but at any rate it is possible to teach these people to read their own tongue in a relatively short time. There are committees of missionaries in areas where other dialects are spoken who are at work on the same principle of discovering key words, and a letter received since my visit to the Philippine Islands states that already success has crowned the efforts of the committee at work

among the Ilocanos. If this same plan can be made a success with all the chief dialects, it means a decided contribution to the welfare of the rural masses, and both opens the way to leadership and opportunity on the part of the Christian forces and to a legitimate and important means of coöperation with the government.

The other illustration is that of Silliman Institute located in one of the central islands. It was opened thirty years ago and the location at Dumaguete on the island of Negros was selected because it is the geographical center of all the Visayan Islands, and easy of access to all parts of the Philippines. Its purpose from the beginning has been to "send out trained Christian men for the uplifting of nation, men thoroughly equipped mentally, physically and morally for their work." The Institute has remained true to its purpose and has achieved accordingly. Its graduates are found widely scattered, more especially in the southern half of the archipelago. I was impressed with the strategic opportunity that Silliman has to take leadership in the rural movement in the southern part of the Philippines. It needs sufficient additions to the staff so that it can somewhat enlarge its curriculum in subjects distinctly connected with rural life, and in order to have two or three men and women who can spend their time largely in the field as Christian specialists, helping the rural pastors and developing rural community parishes.

XVIII.

RECOMMENDATIONS

The Community Parish

IN MY judgment the community parish should be the central feature of every plan of advance. It means taking groups of *barrios* rather than a single *barrio* as the unit of church organization and activity. In general, the municipality, or local unit of government, will serve as the natural area for the parish, although that would not always be true. Some of the advantages of the community parish may be said to be:

(1) It is already in operation in the Philippine Islands. The Guihulñgan church and several others organized on similar lines, in the Island of Negros, seem to have rooted themselves firmly. Where the Methodist Church has been at work, it has developed the familiar circuit plan of which the community parish may be said to be an expansion.

(2) It permits the planting of a strong church, well organized, with all necessary activities.

(3) It tends to prevent the multiplication of small, weak churches.

(4) It can employ an able and trained pastor, and indeed demands a superior man.

(5) It appears to be the only way to permanent self-support on the part of the indigenous churches.

(6) It falls in line precisely with the trend all over the world and is comparable with the proposed "rural reconstruction units" in India, the "rural community parishes" in China, and the "larger parishes" in the United States.

Objections are, and will be, raised such as:

(1) That the municipality is too big an area.

(2) That in many cases the *poblacion* is alone sufficient for one church. This is often true.

(3) That the *barrio* people will not come to this central church in the town because of distance or because they haven't the proper clothing.

(4) That a strong church in the *poblacion* will neglect the *barrio* people.

(5) The general difficulty of coming to the center for frequent services.

But I think the advantages completely outweigh the disadvantages. Sometimes there will be need of two churches in a municipality; one in the center and one in the *barrios*. Sometimes the worship center will have to be

placed outside of the *poblacion*, although the latter may be included in the parish.

A Community-Serving Church

This is the second item of a program for an effective Protestant Christian enterprise in the Philippines, and means two things; first, a church which serves its own members in meeting their economic and social needs as well as their distinctively religious and moral needs, secondly in making available, chiefly through the activities of the members themselves, both the idealism and the practical help that the church thus mobilizes, on behalf of all the people in the community who are willing to receive the benefits that the church can thus confer.

Some of the implications of this ideal of a community-serving church are:

(1) The welding of the personal and social aspects of religion in such fashion that it is difficult to distinguish them.

(2) A correlated program of community-building (which is in essence Kingdom-building), first for church-members and then sharing with others. This is nothing more or less than an application of the principle that the Christian enterprise seeks for humanity the abundant life, broadly conceived and defined.

(3) A working church, not merely a church in which the members perform services on behalf of the church, but in the sense that the members of the church are constantly active and consciously active in promoting the good of the entire community. This means a decided emphasis upon lay leadership and consequently upon the training of this leadership.

(4) Quality Christians. An emphasis not alone upon the function of the church in ministering through worship and the corporate activities of the church to the essential spiritual life of the individual, but also the representative character of the church member as a man and a citizen who does carry out in the daily life something of the spirit of his Master.

(5) In general, the church as a tool made strong for service. It does not minimize the need of building a strong organization, nor the idea of interest in and loyalty to the church, but it seeks to keep in mind constantly the thought that the church is to minister to everybody within its reach.

The Main Features of the Correlated Rural Program of the Community-Serving Church Working in a Community Parish

Evangelism and Religious Education

These two aspects of work in the community parish are purposely linked together. The idea as expressed by the Jerusalem Meeting of the International Missionary Council of "education as fundamental method" applies

to a very large area of evangelistic work. Unquestionably preaching, the emotional appeal, the proclamation of the message to groups and audiences, has its place and always will have its place; but explanations, interpretations, teaching, the pedagogical approach not only in Sunday school but in church and in the community, play an increasingly large part in the total program of strengthening the church numerically. Then, for the church-members themselves, the educational method has outstanding strength. One may say unqualifiedly that the pulpit and the sermon and the preacher must not be relegated to a position of impotence or disregard. And yet, again, the educational method, the educational program, are clearly the great contribution for evangelism if the word be given a broad connotation.

It is not the purpose of this report to discuss in any detail the methods of religious education adapted to the *barrio* people in the Philippines. However, the following observations may be made.

(1) The general outline for religious education in the Philippine Islands has been made and the machinery set up for carrying it out. That it has been done admirably will appear to anyone who will read Dr. Ryan's admirable book.[1] But while there is in this book recognition of the special needs of the *barrio* people, one must press pretty vigorously the need of further study and experimentation of the methods by which the Sunday schools and other agencies of religious education in the *barrio* churches can be made far more effective. Lay leadership must be relied upon even more than in the towns and cities, and there is little opportunity to train what of necessity is an inadequately prepared lay personnel. There is grave doubt whether there is in existence at the present time either literature or machinery that represents the special needs of the *barrio* people. The problem takes on additional difficulties when one realizes the educational status of the *barrio* population, even those who are members of the Christian Church; children who can read English, children who can read the dialect, and children who can read nothing; with the bulk of the adults illiterate in English and only part of them literate in the dialects. As a general thing the Christian literature provided has been developed along standardized lines without having in mind the *barrio* background—natural, economic, social, and intellectual. Only something simple, appropriate, usable, adaptable can be utilized by farmers and their wives in doing the best they can to teach their young and the non-Christians. This is the problem.

(2) Emphasis upon the aim of religious education as Christian character-building. This is a process. As Dr. Corley repeatedly says, "Conver-

[1] Ryan, Archie Lowell, M.A., S.T.B., D.D., President, Union Theological Seminary, Manila. *Religious Education in the Philippines.* Manila, Philippine Council on Religious Education. 1930.

sion is registration in the school of Christian living." Religious education easily becomes formal, develops into a system, assumes that learning about the Bible or about Jesus is in itself sufficient. Such principles as the intimate relationship between one's daily work and one's personal character, and the intimate connection between the life of the community and the life of the individual are to be incessantly emphasized.

(3) This leads to an effort to train the pastor as a life-counselor, an expert in Christian character-building, and it raises the question as to whether, after all, on the side of personal religion, that is not the main function of the pastor, the pulpit being only one of the avenues by which he carries out this great service to his people and to the community. Both old and young may well regard him as their father-confessor, as their guide, philosopher, and friend, as the physician of their souls, as their adviser in times of stress. The young may look to him for vocational counsel, and the older to help them in deciding life problems from the Christian point of view. By the same token, the pastor becomes a community engineer. He has in his possession a blue-print of the Kingdom of Heaven as it would appear in this particular community, and his task is to assist his people within the church and without it both to set their faces toward the Jerusalem of better community living, and to help them step by step to achieve it.

(4) All this assumes the principle that the church must demonstrate the technique as well as proclaim the message of personal redemption for both the individual and the community. It is not enough to preach, to tell the good news; the pilgrim's way is long and difficult. If there is any sphere of living in this world that needs the constant aid of a specialist, the expert, the authority, it is the attainment of the Christian life for individuals and for groups.

(5) In the Philippines there is already a family worship plan, but getting it utilized in the *barrios* is not an easy matter. Here, peculiarly, however, the need of family worship shows itself just because the families are somewhat isolated and homes are scattered.

(6) At this point I wish to place great emphasis upon discussion as a means of securing the application of Christian principles to private and community living. I think the principle of discussion should permeate all aspects of religious education. We are still too much given to formal lessons based on Bible passages. As in so many other matters in religion, as well as in education, we begin at the wrong end. We must begin with life situations and work back to governing principles. The best sermon is preached through the response which the individual makes when a practical moral dilemma is before him. Of course, there is danger in this discussion method. For example, in the Philippine *barrios* discussions about gambling, about

relations between landlords and tenants, about interest rates, are full of dynamite. But the Church has to face the alternative of learning how to handle dynamite or of utterly failing to be dynamic.

The General Education of the Barrio People

In the *barrios* the excluded child constitutes a problem of real importance. The recommendations of the Manila Conference cover this point quite sufficiently in outline but I wish to emphasize two or three particulars.

In the first place, the possibilities of utilizing the pensioned Christian teacher are worth a great deal of experimentation. Unquestionably the church should avoid any effort in the direction of teaching its children which invites neglect on the part of the government to make proper provision for them. Formal schools and organized curricula should be avoided, but some very practical work in teaching literacy, and especially in utilizing the things with which the child is surrounded as a means of education, can be developed by this teacher who should be on the staff of the church if possible, and who will have to work out his own method of assembling children and of keeping them at work. I am inclined to think that a skillful teacher could, in this area of informal education, lead the way toward a much more effective pedagogy even for the standardized Philippine primary school. At any rate, he could be a missing link.

Another concern has to do with the development of adult community schools. This is an elastic term, especially the word "adult." But what is in mind is an opportunity given, either through existing schools or through the leadership of this church employed teacher, or in some other fashion, say through the agricultural extension men, to have annual schools for both men and women of ages about eighteen to forty, modeled in spirit and special method after the Danish Folk School, but starting, at least, very close to the immediate needs of the *barrio* people. For this reason, the first schools might last no more than a week or ten days, but they should deal with a half dozen of the more practical necessities of the sitaution; the use of better seed, developing a supplementary industry, growing fruits and vegetables for their families, the provision of sanitary arrangements at the houses, cutting down debt, coöperative improvement societies. Perhaps in the whole educational system of the Philippines as it affects the 10,000,000 *barrio* people, there is no need greater than the eventual development of a system of schools of this type organized on the plan of the Danish Folk School and carried on for a period of months instead of days.

Health and Hygiene

There is need of an extension of the Christian hospital service into the *barrios*. This is a permanent, not a temporary need. At least it will be many years before either the government health service or the ministrations of the private practitioner will be sufficient for the needs of the *barrio* people. The best method of achieving this purpose must be developed by experiment, but the experiment may well begin by assigning a doctor and two or three nurses to the services of an itinerant health unit which will work out from the hospital in some regular and continued fashion. It is doubtful if this service should be entirely a free service, but the charges should be reduced to low terms. The function of this unit is to treat illness, to discover cases needing attention, to persuade people to see doctors or to go to hospitals; in general, to educate the *barrio* people to what constitutes hygienic living for themselves and for their children. It is quite possible that this service cannot be taken up in systematic fashion except through the provision of more money and more personnel, but it is a contribution of the first importance to *barrio* life in the Philippines. Great as is the service already performed by the sixteen Christian hospitals in the Philippines, this service can be multiplied many fold by the expedient of an extension health service into the *barrios*.

Another observation has to do with the opportunity of the church to make health education for its members a larger item in its program. And at the outset one needs to say very frankly that the pastor and the better educated members of the church should take the lead themselves in their own homes, and with their own families, in carrying out the more obvious requirements of health and sanitation. The church program should include lectures on health, the presentation of pictures about health. At every point the church should use or adapt the material provided by the public health authorities and make in every way the Church an easy channel through which the public health system may find its way more fully into the *barrio* life.

Economic Improvement

I should like to stress particularly the importance of the Church taking the lead in developing a better system of colonization. This matter needs a great deal of attention. Homesteaders are presumably more open to Christianity and to education than those who remain behind in the old environment. It is not absolutely essential to have colonies entirely of Christians, but wherever colonies are developed the Church should follow quickly and vigorously and with a wide program under the best pastoral leadership obtainable. Denominational comity is particularly important

because the colony may consist of church-members from various denominational sources and sectarianism should never be allowed to lift its head to the detriment of Christian progress in these new communities.

The Church should also help in these new communities in securing a larger amount of coöperation between government departments. The best place to bring it about is out in the field where the situations are and where a local program of community-building calling for aid from the various departments can be developed under the leadership of the Church.

The Church can also be of great value in constantly preaching and practicing the principle of thrift; thrift of money, thrift of time, use of opportunities for old and young, living life to the full, doing without the superfluous, stressing all that is necessary for the abundant life. That whole area of human activity that ties up with the word efficiency at its best should be stressed by the Church.

A quotation from a departmental publication illustrates one point made by the Manila Conference and is very suggestive of the way by which the Church may affect the economic life of the people. The quotation is this, "Tenants and their landlords are partners and the lease the partnership contract. No form of lease is wholly satisfactory unless the farm is profitable and returns are fairly divided."

Play and Recreation

I would cordially endorse the recommendations of the Manila Conference on this subject and merely stress the significance of drama, story, and song as a distinct and unique contribution of the Church to the life of its members and of the community.

Work for Women and Girls

Home-making in general, and child care in particular, constitute the core of specialized work for *barrio* women and girls. These subjects include nutrition of children and adults, midwifery and simple nursing, and of course any other problems of life that need to be approached from the particular angle of woman's work and function. We are too prone to assume that general programs for a church or for a community include women's interests. They do in a measure, both in theory and in practice, but there still remains an area of specialized interests which can be cultivated only by those who know, and mainly by women.

Consequently the task of providing women workers, especially Filipino workers, must be added to the general problem of training leadership. Present plans of training Bible women are good, but cannot their function be enlarged and can they not indeed be thought of as highly important aids

to the pastor, not only in respect to evangelism and religious education, but with regard to all the interests of the women and girls of the community?

The education of women in these great areas of population always lags behind that of the men; these and other aspects of the work for women and girls may well become the field of effort of a women's department in the church, as has actually been done in the Guihulñgan parish.

A Matter of Coöperation

It should be clear by this time that a program of community activities for the church such as has been outlined, which may be called the "sixfold correlated program for the community parish," is in no way aimed to displace or to discourage the efforts of government or of voluntary organizations. Quite the contrary; its whole purpose is to make those efforts more effective among the *barrio* people. The Church will not set up machinery, it will rather serve as a connecting link between the outside agencies and the little groups in the *barrios*.

By the same token there must be a larger interest by the city in this *barrio* problem; in the city churches, in the Chamber of Commerce, and the University. Deeper study, more appreciative understanding, wider sympathies, and a willingness to render practical aid need emphasis by the Christian enterprise.

One of the experienced missionaries in the Philippines called attention to the very great importance of enlisting the local politicians and village elders in this community program. Men of this type are likely to be cautious in endorsing new things until they see that there is a popular demand for them, but they like to be consulted and they can be a powerful influence if their alliance can be gained.

Some Aspects of Method

Sunday as a Great Day

Several churches, in their Sunday programs, stimulated those of us who were exploring the *barrio* situation to the thought that much more could be made of Sunday in an all-round program which would have in it religious, educational, and recreational elements. The conventional religious exercises could be carried out, but the program of the day would also include both educational and recreational features. Here plans for the excluded child and the illiterate could be taken up, here could be spiritualized the fiesta instinct, and here could be dramatized the great idea of building a community on a Christian basis. If it is impracticable to make every Sunday a great day, have a special Sunday of this type once a month. The problem is to utilize Sunday in such fashion that not only the varied inter-

ests of the people will be recognized and the leadership of the church visualized, but also so that the day may be used on behalf of the abundant life as a unit. If a church is organized on the Guihulñgan plan, it might be well on three Sundays of the month to make no special effort to get large congregations at the central church, but make every effort to get the church members together on the fourth Sunday. There are various combinations of items by which the general principle of a program of this sort could be made effective. The community parish will have to consider the topography of the country, the resources of its members, and similar features.

A Self-Supporting Local Church

Self-support is fundamental and indispensable. Temporarily the local church may be subsidized, but it is perfectly hopeless to try to build a permanent and enduring Church on any other basis than that of complete self-support of the local church. The coöperation of wealthier city churches in helping very poor country churches may be recognized, and the West will have to continue its contributions to certain aspects of the Christian enterprise, but there is no escape from the main thesis.

The Development of Lay Leadership

This has already been stressed. Questions of selection, training, continued education of these leaders, the part-time service of students and other young people, bring us face to face with the need of special study of these problems and the development of methods that will provide continuously an increasing number of increasingly competent Sunday-school teachers, church-workers, leaders in adult education, etc.

The Training of Pastors for Rural Work

I do not know of a single institution in a missionary area, and in fact I am not sure that there is one anywhere in the world, that has as yet demonstrated the best way of training pastors for rural parishes. It is not a problem easy of solution. For it includes the quality of men to be desired, the relative attractiveness of the urban fields, the solidity of the traditional curriculum and the legitimate arguments in its favor, the conservatism of the educational institution. Nevertheless, the Christian enterprise among rural people cannot progress as it should unless superior men, properly trained, will go into these community parishes and stay there. And I say unhesitatingly, that in very few cases are the men being properly trained. The working over of a curriculum and a method of teaching for the proper training of these men cannot be done in a day, nor at long range, nor in some academic fashion by an outsider. It has to be done on the spot

in the light of existing conditions and material, and to meet existing need. But some general considerations may be advanced with some confidence.

First of all, in the selection of candidates let there be the recognized advantage of a *barrio* boyhood. Boys who have been brought up in the village, who know the village, who have its background, its atmosphere, who can talk its language, have an initial advantage over citybred boys. This assumes that the individual as he comes on into manhood still likes the *barrio;* if experience in the rural environment has made him dislike it, that ought to end the matter and probably will. The men who are going into the country must love the country.

Very much can be done by an interpretation and application of some of the traditional subjects in the curriculum such as Old Testament, New Testament, Homiletics, Parish Work, Religious Education, of a type that brings into the foreground the rural situation and environment, the rural problems, the psychology of rural people. The wise teacher who knows the village can give a fresh content to many subjects that without this new interpretation are often more of a burden than an aid to the rural pastor.

Rural sociology in the broad sense, including some knowledge of farm practice, some of the modern applications of science to farming, a little understanding of such economic problems as credit and marketing, and in general what is involved in building a satisfactory rural community life, developing a rural civilization—this sort of thing is indispensable. The rural pastor will not be an "expert" in any one of these fields. That is impossible and undesirable, except as he may have as an avocation some one of these practical interests; but he should know enough both to appreciate the problems of his people and to know where the expert help for them can be obtained. Moreover, this very material is probably the richest mine for sermon texts that the pastor will find.

The possession and daily use of some handicraft, no matter what it is, will be a great advantage. The particular form must depend upon the tastes of the man, but this sort of thing has distinct educational value. It can often be used as recreation, and it helps to make natural and desirable contacts. An adequate *barrio* apprenticeship, preferably as a part of the seminary course, is already utilized in some institutions and should be in all. But this apprenticeship should be guided and directed and checked up, if possible in association with an experienced pastor.

The rural pastor has to live, at best, a comparatively isolated life and it is therefore highly important that some means be provided of enabling him to continue his education, to give him encouragement, to furnish him with

books and periodicals, and to bring him back to an institution for "refresher" courses, to get him into conferences. All these aspects of continuing education for the country pastor should be worked out in systematic fashion.

But underneath all these particular suggestions is the underlying principle that the main guide to the selection of training material, and the method of teaching it, is the task of the Church and the function of the pastor among *barrio* people. Starting with the principle that the Church is to be a community-serving Church, and the pastor is to be an engineer of Christian character and community-building, then questions of subject matter begin to set themselves into pattern. A radical change in point of view as to the essential things that the pastor needs to know is the beginning of salvation for the seminaries.

The Problem of Investigation

A real campaign for the development of the rural Christian enterprise must be based upon knowledge. There are two types of investigation that seem to be necessary. The first type might be called "Parish Studies." The parish study is an inquiry, presumably by the pastor himself or by an outside agency seeking to aid the pastor, as to the actual situation in the *barrios;* economic, social, religious, and otherwise. There needs to be provided a not too elaborate questionnaire which will cover the ground fairly adequately, but is designed to discover merely those facts which are important in building an adequate program for the parish. It is in no sense an elaborate or scientific piece of research. It is an exploration, a provisional appraisal, an effort to discover the main needs that can be supplied fairly readily simply by a more far-reaching program. It is not even necessary that the pastor should actually carry this questionnaire with him, it may be better if he does not; but he should, through successive visits to *barrios* and in successive conversations with the leaders, seek to discover and if possible to verify, the facts about the community life. Of course, this same questionnaire can be used by groups of students going into communities, or by other community workers.

It is desirable that some central agency provide these questionnaires and be furnished with the data that results from their use, because out of a multitude of replies of this sort will come a very important body of facts to be utilized in the future in the training of community workers. Furthermore, this central agency should endeavor to discover the improvements that could be made in the methods of study itself. In other words, the parish studies should not be hit-or-miss, chance affairs. They must be neither too simple nor too elaborate and they ought to furnish facts not

only for the community itself but for the institutions that are charged with the duty of training men to serve in these communities.[1]

Then there needs to be set in motion a movement that will eventuate in a series of economic, social, and psychological studies put in terms of the modern technique of research, for the purpose of gaining in scientific fashion fundamental background material in order that the church leaders and the public generally may be informed as to conditions, trends, needs, as they relate to the great body of the Filipino people. No suggestions at the moment are presented as to how this work can be done except to say that very little is being done. It is a most appropriate task for the universities. Indeed, I see no reason why the theological seminaries may not undertake at least part of it.

The National Christian Council

The strengthening and enlarging of the work of the National Christian Council is a major question. It would be a great advantage if the secretary could give full time, especially if this rural program is to be presented. Certainly a secretary for rural work could be most helpful in the next few years.

Undoubtedly the follow-up of the three community parish programs already launched, and of the main findings of the Manila Conference, is perhaps a first claim upon the Council. The stimulation of program-making in other parishes and even the organization of these parishes, might well come within the purview of the Council.

To what extent the Council itself shall provide specialists is a matter to be determined by the bodies which support the Council, but at least the Council can serve as a clearing-house for discussion of the needs in this field and the formulation of a plan by which the specialists can be provided in the not too distant future. If the Christian enterprise must content itself for some while to come with persons giving only part time to special fields of advice, then it would seem as if the committees of the Council would be the best means of securing that service.

So with the general program of investigation. The Council might well have a standing committee on problems of investigation which would act as a clearing-house for the sort of thing already suggested, and other needs as they arise.

In the matter of publicity, there is the need of pressing upon the public the significance of the rural question and the purposes of the Church to help solve it. Means should be devised by which especially the students

[1] An admirable outline for such parish studies has recently been prepared by Professor Harold E. Fey, and I am told is already in use.

in the high schools and colleges, as they gather at student centers, or in the classroom, may be given some idea of this problem. General publicity also has its place. Moreover, the people of the United States need to learn far more about the opportunities for Protestant missions in the Philippines, especially in this rural field. Boards and missionary constituency as well as the general public need this information. This suggestion does not imply a criticism of present methods, but merely calls attention to a field of considerable importance which can best be covered by the National Christian Council as it develops its service.

Another consideration is as to the type of man. This new pastor should be a superior man, well trained. How superior and how well trained I do not know. But the country pastorate must not be a refuge for the mediocre and the incompetent. The community parish church gives ample scope for the abilities and energies of a superior if not of a first class man.

One of the suggestions made at the Manila Conference was that of a summer school of perhaps four weeks at Los Baños or at some other center of agricultural education. This would be highly desirable in my judgment. But one consideration is worth recording, to the effect that what is to be taught in these four weeks, and the method, should be very carefully worked out in advance. The prospective pastor, or the pastor in service, is not an agricultural expert, and he must not be presented in a school of this sort with a mass of scientific material that is outside the range of his education. At the same time, there must be laid before him certain fundamental things having to do with the application of the physical and biological sciences, and to some extent of economics, to the problems of the little men on the land. He must know where to get help and he must have a sense of need of his parishioners that goes beyond their own. A school of this sort might well provide that each pastor-student could gain practice in some hand-work in which he takes more or less pleasure, whether gardening, poultry raising, carpentry, or what not.

Doubtless there will be increasing use of students both in the academic courses and in the definite training courses, for vacation work, or week-end service. This is to be encouraged by all means but I am not sure that there is always sufficient supervision and for that reason much of its value is lost. It is good in itself as an expression of the desire to serve, but it ought to be also a distinctively educational enterprise in which the student learns how to do the work well and also learns how to learn more about his pupils and the environment from which they come.

Lest anyone should argue that this conception of the work of the rural pastor and his training too much minimizes his function as a preacher, I

would like to say that there is undoubtedly ample room for severe training in the art of preaching. The contention here is twofold; first, that as an actual fact, at present the average preacher who goes out to the country conceives of his task as that of preaching only and of nothing else; and secondly, that his conception of preaching is apt to be that of taking a Bible text and illuminating it from the commentary and the class room, rather than taking his themes and illustrations from the material about him.

Additional Notes on Lay Leadership

The question of lay leadership involves the selection of natural leaders, older and younger, and training them for a more reasoned and deliberate approach to their service for their group. Probably the departmental or committee system used at Guihulñgan is as good a means of organization as there is, because there are specific tasks suggested which can be carried on only in some organized fashion. In general, it may be said that this leadership is needed for the building up and maintenance of the church, for Sunday-school work, discussion clubs, economic improvement, and general welfare in the *barrios*, and last, but not least, the leadership of the women.

It is quite possible that the pension-teacher already referred to might eventually be given a course of a half-year in religious education and community-service and take on thereafter the function of a community-parish promoter. He ought to be particularly qualified to supplement the work of evangelists and missionaries in extending the community parish idea.

The Provision and Use of Specialists

If any such program as has been discussed in these pages becomes an important part of the work of the Christian enterprise in the Philippines, it will necessitate the securing and utilizing of at least a few specialists. Ideally, these specialists would perhaps be connected with educational institutions and serve as extension workers in their particular fields. This may not always be possible and it may be that each mission will have to make provision for its own specialists. In some lines, however, this would seem unnecessarily elaborate, for some of these specialists might well be utilized by two or more missions. The community pastor should have someone to whom he can look for advice and help in specific projects in his own parish, and who can make a fairly prompt and wholly sympathetic response. This specialist, in cases where the government also has specialists, should not in any way take the place or the use of government officials, but always should supplement them. Indeed, one of his great opportunities will be as a connecting link between the community pastor and various governmental or voluntary agencies.

The provision and use of a sufficient staff of specialists undoubtedly calls for more funds than are at present available if the provision is to be adequate. It is quite possible, however, that pending the time when larger funds are available, the problem may be met in a general way simply by extending the present plan of having standing committees on certain subjects, the chairman or secretary of which is expected to give considerable time to this particular problem and for which he should be released for at least part time by his mission or the institution to which he is attached. It is perhaps unnecessary to do more than to suggest the lines of specialization that would be most useful in the rural work in the Philippines, without attempting to go into any detail about the services that could be rendered. The main lines would seem to be the following:

(1) Evangelism and religious education.
(2) Health and sanitation.
(3) Economic improvement, including agricultural coöperative work.
(4) Village industries.
(5) Play and recreation.
(6) Adult education.
(7) Work for women and girls, including home economics.
(8) Community organization.

I should like to raise a question as to the advisability of some sort of informal organization or fellowship that might be called "a rural workers' fellowship" which would bring together the men and women who are actually in the field, for exchange of experiences.

The Great Harvest Field

The common *tao*, the peasant, the little man, forms with his fellows the overwhelming majority of the people of the Philippines. Generally speaking, he is relatively neglected both by the Church and state. This is not by design. It comes from the fact of his huge numbers, the difficulty of access to him, his own conservatism, and the paucity of men and money for service to him.

But he still remains the main factor in Filipino progress. No matter what the political arrangements under which the Philippines are governed may be, no matter what policies are adopted concerning large holdings or small holdings, no matter what the balance of foreign trade, no matter how large the investments of either foreign or domestic capital; in the last analysis the economic situation of this little man, his content or discontent, his literacy or illiteracy, his response to progress or his failure; these things will determine the actual welfare of these Islands.

For these reasons, and perhaps for others, therefore the Protestant Christian enterprise in the Philippines should espouse the cause of this small man on the land. This is not to neglect the *cacique* or large land-holder, but it is to seek the religious, economic, and social welfare of the peasant proprietor, the tenant, and the laborer on the land. And in thus espousing the cause of this great group of people there is range for every type of activity which the Church cares to undertake. It can help bridge the gulf between the limitations of these people and the services offered by government. It becomes, of course, the organ of both personal religion and a better social order. It understands that permeation of communities and societies by the Christian spirit is the great end and that making people Christ-like goes far beyond the task of winning church-members. It recognizes that the three great ends for the service of the Christian enterprise are Christian character building in individuals, Christian community-building in little units of society, and in the nation a Christian social order.

APPENDICES

STATEMENTS FROM THE FIELD

APPENDIX I

STATEMENTS FROM CHINA

THERE is a wealth of writing about Christian rural work in China, especially in the form of resolutions or digests of discussion. One could compile a very strong program for a well-rounded rural church movement, merely by utilizing available data. Space forbids the use of most of this material. Two or three recent and outstanding statements are recorded here.

National Christian Council Conference

The biennial meeting of the National Christian Council at its meeting in Hangchow in April, 1931, adopted the following:

FINDINGS ON RURAL WORK

Literacy

(1) We recommend that the aim of the Literacy Movement be the attainment of a literate and Bible-reading Church by the end of the Five Year Movement.

(2) Tools of the Literacy Movement: While recognizing that the Thousand Character National Phonetics and the Romanized system are all tools for promoting literacy, nevertheless, because of the practical difficulty of emphasizing all of these simultaneously, we recommend that the National Christian Council devote its chief effort to the promotion of the Thousand Character System.

(3) We recommend that the National Christian Council be asked to give special attention to the follow-up work of literacy as below:

(a) To devising ways and means for the publication of a Christian Farmer's Journal.

(b) To cataloguing all publications suitable for rural people and the distribution of such a list among rural churches.

(c) To helping each rural church to have a Farmers' Library for the circulation of books in the community.

(4) "Rural Community Parish." Realizing the importance of the project of the rural community parish in forwarding the Christian movement in China, we recommend to missions to experiment on this project by starting several such parishes with the help and guidance of the National Christian Council.

(5) In order to help the country pastor to devote his life to the development of the rural community parish as a "cell" of the Kingdom, we recommend to the churches:

(a) That leave for a certain length of time be given to such country pastor after a certain number of years of service and that opportunity for special work both in studies and field work be given to such pastors who are on leave.

(b) That some system of financial security for the country pastor (as age pension or life insurance) be instituted so that he may be spared from worrying about his livelihood or educational expenses of his children.

(c) That a conference of neighboring country pastors be held every year during a vacation period at some convenient center in order to increase their knowledge and interest in their work.

Training of Leadership

(1) We recommend that, in cognizance of the fact that the success of church work depends largely on volunteer workers, rural community pastors make it their main work to train laymen for different activities (such as religious education, agriculture, coöperatives, etc.).

(2) We recommend that rural service groups, Young Men's Christian Associations and Young Women's Christian Associations and institutional churches, and educational institutions in different localities be requested to conduct special training classes for lay leaders.

(3) We recommend that the curricula of such rural laymen's training classes be all-round, and special emphasis be laid on practical problems in order to meet the actual needs of the rural church.

(4) With a view to developing efficient rural community pastors, special education and practical training work must be offered to them. We recommend that theological seminaries in various places strive to so shape their curricula and system as to be able to meet this need.

(5) It is a good sign that so many young Christians are showing a keen interest in rural service in many places. We therefore recommend that churches should do their utmost to guide and help these enthusiastic young people in every way possible.

Future Projects

(1) Since the rural workers' conferences held in Tsinan and Peiping, a very high interest in the rural community parish idea has been manifested by the northern churches. We recommend that a North-China Rural Committee be appointed by the Executive Committee of the National Christian Council to help guide their activities.

(2) In view of the fact that churches in several places have now decided to establish rural community parishes, we recommend that the National Christian Council should extend every possible help and encouragement to these endeavors.

The Problem of Livelihood

We recommend that the Committee on Christianizing Economic Relations pay particular attention, in their various projects for raising the standard of living of the people, to projects for the rural community parishes, such as supplementary industries and coöperative movement.

Sanitation in Country Districts

For the improvement of rural health, we recommend:

(1) Health Week. Once a year, at a suitable time.

(2) Temporary Clinics. Hospitals to be asked to open temporary free clinics.

(3) That the Council on Health Education be requested to prepare suitable pamphlets, posters and other publicity materials for teaching the principles of hygiene to the country people, based upon their rural surroundings.

The Scope of Rural Work of the Church

The new approach to the rural people of China by the Christian enterprise is remarkably well illustrated by a plan for literacy work presented to the rural conference at Tsinan, by Dr. William Djang, one of the ablest of the Chinese rural leaders.

PLAN OF THE LITERACY DEPARTMENT, SHANTUNG SYNOD, CHURCH OF CHRIST IN CHINA

Name

The name of the department shall be "The Christian Literacy Department of the Central Districts of the Church of Christ in China, Shantung."

Organization

The work of the Department shall be carried on by the secretaries severally yet in coöperation. The distribution of labor shall be as follows:

General Secretary	Wm. B. Djang
Secretary of Education in Literacy	Chu Chen Sheng
Secretary of Education in Livelihood	Hao Li Chih
Secretary of Education in Health	Chang Wen Fu
Secretary of Education in Religion	Yang Kwan Wu

Work

(1) The work is to be based on the Christian constituency, though not necessarily limited to that.

(2) Its purpose is twofold:
  (a) To make the whole Christian constituency able to read the Bible intelligently within three years.
  (b) To promote general knowledge, and to raise the standard of life morally as well as physically and economically.

(3) The content of work shall include the following:
  (a) Literacy Classes—It is hoped that a literacy class shall be established in every village where there are Christians.
  (b) Investigation—A higher type class for those who have finished the elementary work.
  (c) Training Classes—
    (i) for teachers,
    (ii) for teaching subsidiary industries such as bee-keeping, poultry, etc.,
    (iii) for hygiene, and first aid, etc.
  (d) Introduction and production of reading material for the ordinary people and graduates of literacy classes.

Program

(1) Publicity:
  (a) Among church leaders.
  (b) Among the rank and file of the Church.

(2) Investigation: Make a survey of the church-members' social, economic, and religious conditions as a first step in carrying out the work.

(3) Finding leaders: Request all the pastors, evangelists, deacons and all who are interested in the work of mass education to act as leaders in the work.

(4) Training Classes for Leaders: To be carried out by this department in each district at times that shall be decided upon. The personnel shall be chosen from the local leaders. Such leaders shall all be voluntary (honorary) workers. During the time of the Training Class expenses for board and lodging shall be borne by the department. The department shall give a suitable reward to those teachers who have good results.

(5) Literacy Classes:
  (a) It is planned to have 90 classes started for the present year, distributed as follows:

Tsingchow district	30	Chouping district	20
Choutsun district	15	Peichen district	25

(b) The minimum number of scholars in each class shall be fifteen.
(c) A subsidy of eight dollars is granted to each class, half to be paid at opening of the class and the other half on completion.
(d) Length of course—Four months, roughly from end of October to end of February.
(e) Books to be provided by the scholars themselves.
(f) Thousand characters, abacus, writing, singing, and phonetic script, are the contents of the course.
(g) Age limit—Twelve to fifty years.
(h) Examination: a literacy certificate will be given to those who pass the examination.
(i) Privileges: those who have completed successfully the course will have the privilege of being the first from whom the demonstration farmers are selected.

(6) Investigation Classes:
(a) Purpose—To communicate knowledge and raise standard of life.
(b) Standard—Completion of literacy course or equivalent standard.
(c) Age Limit—Fifteen years and above.
(d) Place—Suitable places to be selected in each of the districts by the department.
(e) Time—To be arranged by the department.
(f) Expenses—Contributions towards expenses of travel, board, etc., to be made by the Department.

(7) Specialist Classes:
(a) Purpose—To communicate scientific methods of agriculture, and the knowledge and art of general hygiene.
(b) Standard—Graduates of higher primary schools or similar standard.
(c) Age Limit—Sixteen years and above.
(d) Time and Place—To be arranged from time to time by the department.
(e) Expenses—A contribution towards travel and board to be made by the department.

(8) Education for Livelihood:
(a) Purpose—To introduce and promote the knowledge and arts essential for the livelihood of the ordinary people.
(b) Equipment—It is planned in the near future to establish the following:
(i) Experimental poultry farm—A number of pure leghorns to be bought to improve the local breed of poultry.
(ii) Experimental Bee Farm—Several hives have already been procured, with a view to further extensions.
(iii) Experimental Pig Farm—It is planned to buy a number of pure Polish hogs to improve local breed of pigs.
(c) Extension—The churches and literacy classes shall be centers for the dissemination of material prepared by the Department.
(i) Method of Distribution—Selling at market prices, selling at reduced prices, and free distribution.
(ii) Demonstration—The Department plans to select and appoint demonstration farmers, as an aid to promotion work.
(d) Introduction and promotion of new methods—
(i) To introduce improved farm implements, seeds and disease preventatives, that have been tested and proved successful in other places.
(ii) To promote the formation of coöperative societies within the limits of means available.

(9) Religious Education:
  (a) Purpose—To develop citizens with Christian spirit by means of imparting religious knowledge, and coöperating with the religious instruction and evangelistic boards wherever possible.
  (b) Program for carrying this out—
    (i) Introduce and prepare suitable reading materials for the learners in the literacy classes and for the church-members.
    (ii) Religious lectures—By teachers and by inspectors. Special meetings for religious instruction may be held from time to time.
    (iii) Bible Classes—Promote the formation of Bible classes and Sunday schools in places where literacy classes are held.
    (iv) Religious Activity—Exercise Christian influence in all lines of social life.
    (v) Hymns and Songs—Collect suitable religious hymns and songs and recommend them to the learners in the literacy classes and to the members of the church.
    (vi) Christian Home—Promote family worship and suitable home recreations.

(10) Health Education:
  (a) Purpose—To develop strong and perfect physique by advancing the general knowledge of hygiene.
  (b) Equipment—Simple hygiene books, papers, posters, diagrams, and models.
  (c) Ways for carrying out this program—
    (i) To impart knowledge of general hygiene to literacy class teachers, so that they can pass it on to the learners in their classes.
    (ii) Special First Aid Class—Vaccination, etc. It is planned to carry this on in connection with the specialists classes.
    (iii) Special Classes for Mid-Wifery (Elementary)—The details to be arranged separately.
    (iv) Health Campaigns—It is planned when a suitable opportunity arises to carry out a large scale Health Campaign.
    (v) Health Exhibition—To be carried out in selected centers.

Women's Literacy Classes

(Tentative Plan)

At present in China it is more difficult to carry out literacy classes for women than for men; hence the needs of the former are more urgent. This department in seeking to do justice to every side of popular education has made a special plan for women's literacy classes as follows:

(1) Staff:
  (a) Woman Secretary. In addition to the present officers of the department, to invite one of the lady missionaries to serve as woman secretary, specially responsible for the education of women.
  (b) Women Supervisors. To invite one or two Chinese Christian ladies, who are experienced in women's work, to be supervisors, to assume responsibility for directing teachers.
  (c) Voluntary Teachers—Thirty or more women to be trained by this department as teachers in women literacy classes in different places.

(2) Subsidy:
  (a) Women Literacy Classes—To receive $8.00 each. Women Teachers—to receive $3.00 to $6.00 each month (as a help towards their extra expenses for board).

(3) Number:
  (a) The Women's Literacy Classes to be limited to thirty:

East Association 10
South and West 12
North Association 8

(b) Women's Supplementary Courses:

Purpose—To develop further those who have completed the course in the literacy classes and those who have reached a similar standard of study.

A Sample of a Rural Missionary Enterprise

As another illustration of the scope and variety of Christian missions in village areas I wish to record here a paper that was handed me at my request by Rev. Hugh Hubbard, a missionary of the American Board, who centers his work at Paotingfu, a city to the south of Peking, the center of the mission field of some twenty-five counties.

I. Evangelistic Force:
  1. Number:
    A. Men evangelists (Chinese) 25
    B. Women evangelists (Chinese) 7
    C. American 1
  2. Training:
    A. Men
      1. College graduates 8
      2. Agricultural training 1
      3. Middle school only 15
      4. Below middle school 2
      5. Theological training (different grades) 22
        (One had only 6 months, 3 had one year, and 18 three years.)
    B. Women
      1. One middle school graduate.
      2. Mostly Bible school graduates.
  3. "Refreshing":
    A. Annual retreats or conferences, usually one month.
    B. After four years of service, one year of study on salary.
    C. Circulating library.
  4. Field of each worker:
    Varies from half a *hsien* to one *hsien* (county).
    A maximum of three men and two women in our largest *hsien* (Tinghsien).
    A minimum of one man to a *hsien*.
    Thirteen *hsien* have workers located in them.
    Largest *hsien* about 400,000,—smallest about 100,000 population.
    Altogether about 130 organized village churches (sixteen or more Christians).

II. Work:
  1. Religious:
    A. Christian Nurture
      a. Each evangelist superintends the group of village churches in his area, occasionally leading meetings in each.
      b. Training classes.

(a) Primary Christian training classes are held for inquirers, preparing for church-membership. About eighty each year.

(b) Leaders' training classes are held for lay leaders, training them for running the village church.

c. Higher training is given some lay leaders by sending them for six months to the lowest grade Bible school.

B. Developing Lay Leadership.

The evangelist has no responsibility for an individual church but depends upon lay leaders for conducting services, keeping accounts, etc. The evangelist is to discover, guide, and help these local men as he can.

During the busy winter term, a certain number of qualified lay leaders are taken on as short term workers, to conduct training classes, and are only given $5 a month as food-money.

III. Mass Education:

A. Promoted by evangelists

B. Taught by volunteers

C. Statistics for six years

1. Students enrolled..... 30,000
2. Graduated with diploma..... 7,000
3. During same period church-membership increased..... 70%

IV. Health:

A. All evangelists taught to treat for common diseases:

1. Small-pox prevention by vaccination.
2. Malaria—quinine.
3. Worms—santonine.
4. Trachoma.

B. Four days' Rural Health Institute planned for next May covering:

1. Childbirth precautions.
2. First aid.
3. Household remedies.
4. Public health.

C. Traveling doctor already authorized to be paid for from evangelistic funds and travel with evangelists, holding village clinics.

V. Agriculture:

A. One evangelist has had special training. Is to continue giving attention to agriculture, keeping in touch with agricultural institutions and bringing to other evangelists simple projects to be passed on to farmers. So far, very little done.

B. Seed Distribution:

1. Four years ago, cotton and corn seed from Nanking was distributed on small scale. Results very poor.
2. Drought-resisting grain from Famine Relief Commission. Several thousand pounds distributed. Results generally very poor. In a few cases excellent.

C. Agricultural Fairs:

1. Started this fall with one county fair. Very successful. Local coöperation good.

D. Plant Disease:

1. Small amounts of copper carbonate have been distributed, and uses shown. Nanking promises all we want next spring.

E. Specialist from Nanking expected to make his headquarters with us next year.

VI. Rural Coöperative Credit Societies:

A. About 140 in our field, under China International Famine Relief Commission.

B. Introduced by our evangelists and largely promoted by them. Recently, evangelists have less to do with them.

VII. Colonization:

A. Committee on colonization organized in 1928 and evangelist sent to Manchuria to study and report.

B. Two hundred and sixty colonists taken to Manchuria. All but a handful settled and doing well. A Christian layman still employed to help them.

IX. Industrial Work:

A. Making hair-nets, promoted on a large scale during famine of 1920–21. Thousands of women thus support families.

B. Making towels on looms. Seventeen boys taught this trade. Had to close with $400 deficit because of war conditions and lack of marketing facilities.

C. Tatting. Carried on for some twelve years by missionary ladies for poor women. Depends on foreign market. Twenty to thirty women kept in constant employment.

D. Willow suitcases, or "Corries." Pioneer work done in 1918 with Japanese corry as model. Local raw materials and local market made this spread rapidly and drive all Japanese corries out of China.

X. Libraries and Literature:

A. In *hsien* centers. Most centers where evangelists have headquarters have small libraries with simple literature.

B. Central library. At Paotingfu, a loan library, especially for church leaders.

C. One of our evangelistic staff specializes on literature and has charge of library work. Also recommends books to staff.

D. Help to evangelists in purchase of new books each year is given up to one-half of $5 worth of books.

E. A new plan has just been adopted of presenting a few selected books to influential men with whom the evangelist may be in touch. The evangelist presents these from time to time as he calls.

XI. Young People's Work:

Very weak so far. We are looking for a specialist to add to our staff, through whom to train our workers. Mass education is almost our only approach to the young.

XII. Financial Policy:

All mission evangelistic funds to go into the salaries and expenses of evangelists. No foreign funds to be spent for purchase, rent, upkeep of chapels or buildings, or for running expenses of village churches. These funds to be put into men and women who shall do the extensive work of planting independent and self-supporting village churches. The only financial help to these churches is in case of a special training class, or mass education class.

APPENDIX II

FINDINGS OF THE GOTEMBA CONFERENCE ON RURAL EVANGELISM

Gotemba, Japan, July 9–11, 1931

I. The Establishment of a Rural Parish

(1) In order to promote and unify the newly initiated movement for rural evangelism we recognize the need of establishing a clearly defined rural parish.

(2) For the establishment of such a parish, local conditions and geographical relations must be taken into consideration.

(3) We recommend that the National Christian Council set up an agency for investigating the question of fixing responsibility for such parishes and, through conference with the denominations involved, determine the territory for the same.

II. Community Survey

Setting up as our goal the Christian occupation of the virgin field of rural Japan we are convinced that the first step must be a thorough survey of the conditions which obtain in this area. We therefore recommend:

(1) The establishment of an agency for conducting rural community surveys.

(2) That the National Christian Council collect, publish, and distribute materials relating to such studies and surveys.

(3) That the National Christian Council negotiate with the International Missionary Council and with the Rural Missions Foundation looking toward the sending out of outstanding specialists to conduct, as often as possible, special studies and surveys in this field.

III. Methods of Rural Evangelism

In order to carry on evangelistic work adapted to the actual conditions which obtain in the rural area, we recommend the adoption of the following means and methods:

(1) The encouragement of Sunday Worship.

(2) Literature evangelism: (a) The extensive use of the Kingdom of God Weekly; (b) Newspaper evangelism.

(3) The use of suitable pictures and films.

(4) The holding of lecture meetings on various subjects related to rural life.

(5) The encouragement of religious music.

(6) The holding of Peasant Gospel Schools.

(7) Providing lectures and leadership in an effort to secure a better rural civilization.

(8) The use of a travelling medical unit.

(9) The carrying on of social welfare projects for rural communities.

(10) The promotion of Sunday schools adapted to rural life.

(11) The use of a special edition of the Bible suitable for rural peoples.

(12) The establishment of rural Bible study groups and providing courses suitable for the rural mind.

IV. The Message for Rural Japan

(1) In view of the actual situation obtaining in the life of the rural peoples we recommend that special emphasis be put on the proclamation of God as personal and as Creator, and of Christ as the saviour of mankind and to stress the spirit of brotherly love with Christ as its source and center.

(2) In rural evangelism the message should be simple, plain, and practical and the messenger should endeavor to demonstrate the spirit of Christ through his daily living.

(3) We recommend that a message be drawn up based on the actual experience of those engaged in rural work, setting forth an outline of the teachings of Christianity and that this message be widely distributed.

V. The Community-Serving Rural Church

The Christian Church must express the spirit of neighborly love, as centered in Christ, through actual service. The rural field offers a most favorable arena for the practice of neighbor-love, and the advance of the Church into this area should be simply an actual expression of this spirit of service.

We would set forth the following as a means of putting this spirit of service into practice:

(1) A sympathetic attitude and interest should be shown toward social reconstruction in all its phases and an effort should be made to instil a real inner life and spirit into all existing community social welfare projects.

(2) Moreover, the Church itself should, as the need calls for them, engage in the following lines of social welfare work: (a) Recreational work for children, the establishing of libraries, and the holding of Summer Schools for the community. (b) Give leadership to women regarding home economics and the betterment of living conditions, and conduct day nurseries. (c) Conduct a personal problems bureau.

(3) It should especially encourage the Christians to strive for better industrial, educational, recreational, and sanitary conditions and engage in various work for public betterment.

VI. The Training of Christian Rural Workers and the Laity

In rural evangelism the training of workers is of prime importance. We recommend the following and would strive for their realization:

(1) For the further education of the present pastors, evangelists, and theological students, the holding of short-term training institutes and special lecture courses.

(2) That the theological seminaries of the various denominations unite in inviting suitable foreign and Japanese lecturers for the purpose of training theological students in matters related to rural life and work.

(3) Through the united effort of the various existing theological seminaries an Inter-Seminary Foundation should be established and during a certain period each year should provide their students with information, experience, and a sense of mission regarding rural evangelism.

(4) Peasant Gospel Schools should be held in an ever-increasing number of places for the purpose of training rural young people for leadership in their respective villages.

(5) Through the coöperative effort of the various denominations and missions a Central Training School for Rural Evangelists should be established with permanent equipment. Its work should be the training of rural young people as lay workers and also to train special Christian workers for the rural field.

VII. Self-Support and the Rural Church

(1) Self-support and self-government should be the fundamental basis on which the rural church should be built.

(2) If aid is given in order to help the development of the rural church it should be given through the provision of workers, rather than through the supplying of funds.

(3) In the building of self-supporting rural churches various plans should be taken to try them out in order to discover which is the most feasible and effective.

VIII. Coöperation

(1) In order to avoid friction and overlapping there should be the closest possible coöperation between the various denominations.

(2) Every effort should be made to increase the sympathy and understanding of the city pastors and churches regarding rural evangelism and to enlist their help and coöperation.

(3) While care should be taken to safeguard the autonomy of the Japanese Christian Church, in order to further the work of rural evangelism, suitable help should be sought from abroad through the sending of able rural missionaries and through providing funds for carrying on special surveys and studies.

IX. Special Recommendations

In view of the above recommendations this Conference makes the following additional recommendations:

(1) That the National Christian Council set up a Commission on Rural Evangelism.

(2) That the National Christian Council take steps to secure a full-time Rural Secretary.

(3) That in the near future the National Christian Council open a rural experimental center and through the lessons learned there make plans for the future development of the rural evangelism program.

Manifesto

In this, the first All-Japan Conference on Rural Evangelism, we are mightily moved with gratitude to God for His abounding grace, for the exceedingly able leaders in this field which have been raised up, for the new knowledge regarding the rural situation that has been acquired and for the new interest and passion which has been aroused in behalf of this work.

At the present time various agencies for the betterment of the rural life have been provided, but most of them exist only in form and lack a vigorous inner life. Moreover, the rural peoples, having reached a state of impoverishment and exhaustion, and conscious of spiritual hunger are seeking for satisfaction, but finding none have fallen into a condition of great distress.

In this situation we increasingly believe that Christ and Christ alone can save them and keenly feel that we are presented with an opportunity of opportunities to press forward the building of the Kingdom of God in this area.

Therefore, conscious anew of the Church's responsibility and mission, with the best possible methods and the uttermost effort to proclaim the Gospel of love and of God's love, we are determined to plan a new forward drive into the rural field and to make this conference an epoch-making event in the history of evangelism in our land.

APPENDIX III

FINDINGS OF THE MANILA CONFERENCE [1]

IN ORDER to give wider publicity to the facts secured, to test the suggestions made to the churches, to discuss the type of training needed by rural workers, and to formulate findings on rural Christian work, a conference was called to meet at the Union Theological Seminary building, February 18 to 20, 1931.

Five sessions were held and the number present at these sessions was from twenty-five to forty-five. These people represented all phases of religious work. A number were members of the Executive Committee of the National Christian Council.

At the opening meeting it was announced that the actions taken would be in the form of recommendations to the Executive Committee of the National Christian Council. These are given in full as follows:

Community Parish

(1) We believe that the community parish must be "the central feature of any plan for advance" among the Evangelical Churches of the Philippine Islands. We accept as a description of a community-serving church the words of Dr. K. L. Butterfield:

"A Community-serving Church has a policy of welding personal religion and social service into a program that seeks 'the abundant life' for both members of the Church and the community as a whole"; it secures 'better Christians as well as more Christians; and has work for every member and every member at work.'"

(2) We approve the idea of the community parish. In principle it is already practiced somewhat in the Philippines. We believe that in general in each municipality there should be only one Evangelical Church, and

That in each *barrio* the Christians should be organized into a district group, which shall be a branch and an integral part of the community church.

(3) We commend the Guihulñgan form of church organization as an example of what we mean by the term "Community Parish," and recommend that a clear and simple account of its plan be distributed as widely as possible.

Evangelism and Religious Education in the *Barrios*

We recommend that the evangelical churches stress the importance of making Christian character central in the work and teaching of the Church as a means of developing personality.

We suggest that the churches stress the importance of participation in community life as a vital element in character building; that it seek to show the relation between honest, daily toil and good character.

[1] This section is a transcript of one chapter in a pamphlet entitled *A Community-Serving Church*, issued by the National Christian Council of the Philippines soon after the Manila Conference.

We believe that the Church must demonstrate the technique as well as proclaim the message, and that complete redemption for individuals is impossible without a definite and planned progress in a corresponding redemption of the social order. In order to achieve full and sound growth in Christian character, it is necessary that pastors be community-minded and able to take the leadership in community development as well as competent to serve as life counsellors for rural people.

More specifically, we recommend that the churches consider the following suggestions for strengthening their work in evangelism and religious education:

(1) Evangelism (Especially further use of the religious education method):

(a) A week-day class in religious education in each district.

(b) A class for adults during the sessions of the Daily Vacation Bible School.

(c) Monthly meetings of the council of religious education at the church: (a) to transact business; (b) to teach district leaders.

(d) A yearly institute for leaders and teachers.

(e) A class for prospective church-members.

(f) Subscription campaigns for the church periodicals.

(2) Education. We believe that it is absolutely imperative that the entire membership of the evangelical churches should become literate in the shortest possible time. We, therefore, recommend the adoption of the slogan, "Every child literate in English, and every adult literate in the dialect." We further recommend that the following steps be taken:

(1) The church campaign to have the children of all its members in school. A "Go-to-School Sunday" would help.

(2) The church should endeavor to make literate the children who are not in public schools by organizing them in classes. Sundays might be used.

(3) The church should organize literacy classes among the illiterate adults in every *barrio*, using volunteer help who would themselves be trained in an institute for that purpose.

(4) The church should provide for continuing education for both illiterates and literates. The National Christian Council could help in providing materials and in making studies of method. Materials needed: Periodicals, charts, pictures, songs, stereoptican, movies, phonograph records.

The Union Theological Seminary could help in selecting story materials from the Old and New Testaments for "a *barrio* Bible," of "The Stories Jesus Told" and "The Stories Jesus Knew."

(5) Land-owners in the church should take the initiative in securing sites and funds for public schools.

(6) Church-members and leaders should do everything in their power to bridge the gap between the school and the people, and to make the teachings of the schools effective in the homes.

Health

We recommend that the missions and churches use the existing facilities to the fullest extent in reaching the people of the *barrios*, if possible by regular visitation of doctors or nurses or both, using the mission hospitals as bases of activity to reach as far as funds allow.

We urge that the churches lead people to make the fullest use of existing health facilities, such as

(1) Reputable doctors in private practice.

(2) Puericulture nurses and midwives.

(3) Sanitary inspectors.

(4) School dispensaries.

(5) Red Cross dentists.

(6) Nurses and doctors in the mission hospitals.

A health committee of the church can find out dates of visits of health officials and gather people at schools for treatment.

That preachers, Sunday-school teachers, missionaries, Bible women, etc., coöperate in a program of health education for sanitation, hygiene and prevention of diseases, stressing the use of doctors, hospitals, and other facilities both to treat and to educate.

That the district organization of the churches consider the advisability of having trained nurses to further their health programs.

That the larger agencies of the church work out a program of health education through the vernacular press.

Economic Improvement

Since agriculture is the basis of life for fully nine-tenths of the people of the Philippines, we urge that the church concern itself with the question of the economic improvement of the rural communities through fuller use of the existing governmental facilities for the development of agriculture such as:

(1) School gardens.

(2) Soil surveys.

(3) Improvement of breeds of livestock and poultry.

(4) Better seed.

(5) Larger varieties of fruit trees and vegetables, etc.

We recommend that the church do all in its power to secure justice for the tenants and small land-owners in the community, and to keep the relations between owners and tenants on a basis of mutual respect and fair-dealing.

We urge the church to persuade the land-owners to exact only legal rates of interest on loans, and to persuade them to take the initiative in experimenting with promising crops and methods for the sake of the small man.

We suggest that a very fruitful field of service in the communities lies in rendering effective such agencies as active and competent rural credit associations.

We urge the church to do all it can to discourage the habit of debt.

We believe that much good can be served if in each *barrio* some small industries can make profitable the spare time of the people between the crops when they are otherwise idle. Great care must be used, however, to be sure the products of such industries find an adequate market. Suggested products: Sewing, weaving, hats, shoes, fishing, carving, shells, salt, poultry, floor mats.

We urge the community church to use its building and its personnel to assist in the general organization and coöperation of the community.

Play and Recreation

We recommend that the community church Christianize play and recreation by seeing that it is conducted under the proper auspices, and for worthy ends. We believe games for old and young help Christianity express its essentially joyful genius. We suggest that music and the drama, organized on community lines, offer to the community church a fruitful field of service, which at the same time expresses the Christian message in a new way. The church can take the lead in getting the people to provide:

1. Volley ball, basket ball, and tennis courts (any or all).
2. Band instruments.
3. Facilities for community dramas.

4. A community playground with apparatus for children as well as youth and adults. Adequate supervision and direction is very important. Pastors of churches can render great service as volunteer play directors if they are properly trained.

Women's and Children's Work

We recommend that the community church lead in organizing a response to the special needs of women, particularly those affecting child care. To this end,

(1) Puericulture centers should be started in each community. The church can help by getting in touch with the Bureau of Social Welfare, 1843 Rizal Ave., Manila, and asking them to send materials and a worker to organize the community.

(2) The community women's club should be organized when it becomes possible to foster among women.

(a) General continuing education.

(b) Health education for themselves and their families.

(c) Community activity in civic matters.

(d) Religion.

(3) The women of the community can lead in securing playgrounds with apparatus for children as well as adults, and adequate supervision and direction.

(4) Women can lead in securing adequate teaching in social hygiene for the youth of the community.

We recommend that as a general principle the church coöperate with and use to the full the existing agencies of the government.

General Recommendations

We recommend that the board of trustees of the Union Theological Seminary fashion the curriculum and laboratory technique of the institution definitely to meet the needs of the community parish in rural life.

We suggest that the Protestant institutions of higher education through their science departments and in other ways, tie up their work definitely to the economic and social needs of the Philippines through experimental gardens and other practical laboratory methods.

We recommend that the Union Theological Seminary:

(1) Coöperate with the University of the Philippines in giving a course in rural sociology;

(2) Arrange for students for the ministry to be given a short course of about one month at Los Banos at the Agricultural College so that they may learn something of the practice of scientific agriculture, may develop an appreciation of the technical aspects of farm improvement, and may get the atmosphere of a rural life that promises help for the *barrio* man. We recommend that candidates for the ministry whose interests may be directed to rural work be urged to take their secondary schooling in a rural farm school instead of a regular academic high school.

We recommend that the National Christian Council:

(1) Attempt to secure competent and conscientious voluntary legal advice to guide communities on land questions.

(2) Follow up the work along the lines of this study, and organize committees and conferences to carry it out in other communities.

(3) Organize a committee on social religious research to provide background for the continuance of this program.

(4) Organize a strong committee on rural work to further this program.

(5) Appoint a committee to work out a health program to suggest to the churches, studying a number of actual *barrios* and setting up an experimental service to reach their needs.

(6) Appoint a committee on economic improvement to study the possibilities for the development of *barrio* industries.

(7) Form a small committee on colonization.

Some Aspects of Method

We believe that Sunday can be made a great day in many communities. In some centers it is at present the custom for the people to spend four or five hours at the church building that day. Their program consists of Sunday school, a worship service, and sometimes the Communion. In one locality the people said, "Our religion is our recreation." The church might present an all-round program of religion, education, and recreation. The Sunday school furnishes the agency for teaching religion and its purpose could be extended to include classes for illiterates or for children excluded from school. Kindergarten methods are a combination of teaching and recreation, or teaching through play. This method might well be carried beyond the kindergarten age and used with adults in directed recreational activities during part of the four or five hours spent at the church on Sunday.

We further urge that the fiesta instinct be spiritualized and that community building be dramatized and put on a Christian basis.

We urge that the churches consider the parish idea as one of the best solutions of the problem of a self-supporting church. Such support is fundamental and indispensable for "there is no future for the local church unless it becomes self-supporting."

We believe that lay leaders may be used to a larger extent in the *barrios*. This involves selection, training, and the continuing education of such leaders. Students and other young people may be used in larger numbers for part-time service.

We recommend that the following points be kept in mind in the selection of candidates for the ministry and the training of pastors and other religious workers for rural work:

(1) The advantage of a *barrio* boyhood.

(2) The rural interpretation and application of subjects already in the curriculum such as Old Testament, New Testament, Practical Theology, Religious Education.

(3) Rural sociology in the broad sense, including some knowledge of technical, economic, and social questions among farmers.

(4) The possession and use of a handicraft.

(5) A *barrio* apprenticeship.

(6) Continuing education and encouragement after reaching the field.

We think that in general the task of the Church and the function of the pastor among *barrio* people should be the main guide to training material and method. The rural pastor should be fitted to become the community leader. This demands superior men, well trained.

We urge all agencies and individuals connected with the three projects already launched to follow up the programs outlined. The findings of this Conference should also be made widely available.

We believe that the provision and use of specialists in the following lines of work is necessary before the church can carry out to the furthest limits a program of rural work:

(1) Evangelism and Religious Education.

(2) Health and Sanitation.

(3) Agriculture.

(4) Play and Recreation.

(5) Adult Education.

(6) Work for Women and Girls.

The first need is for an agriculturist to show the *barrio* people how to make contacts with the government and other agencies to improve their economic conditions; to investigate from

the social and religious point of view the rural life in the Philippine Islands to determine specific needs; to advise and guide emigrants who are moving to newer parts of the Islands with the purpose of helping them in colonization.

We believe that careful studies of *barrio* conditions should be made (a) to gather such information as should be known by pastors; (b) to secure economic, social, and psychological facts as background material in training rural leaders.

We recommend that wide publicity be given to the needs for rural work: (a) in the Philippines, through student centers, high school and college classes, and the general public; (b) in the United States, indicating the opportunities for Protestant missions in the Philippines, and directed both towards boards and missionary constituencies as well as the general public.

INDEX

INDEX

Acknowledgments, 1
Agriculture and the National Economy of Japan, 107
Allen, Professor, 110, 112
Anderson, Professor W. A., 2, 62
Arnold, Julean, 22
Axling, Dr. William, 114

Binford, Gurnay, 117
Brace, Mr. A. J., 37
Brunner, Dr. Edmund de Schweinitz, 2, 159, 164
Buck, Professor J. L., 22, 23, 36, 62, 63, 66

Canton Christian College, 34
Capitalism in Japan, 107
Chang Fu-liang, 43, 81
Cheeloo University, 43, 70, 73, 84, 86; Medical School, 92, 93
Cheng, Philip, 41
China, 31–109; East, 41; North, 21, 22, 25, 30, 38, 39, 43, 44, 53, 61, 67, 71, 97, 101; South, 26, 29, 62, 84; West, 37, 84, 90
China Health Council, 93
China International Famine Relief Commission, 21, 25, 38
Chinese Christian Student Movement, 80, 92; *Christian Country Life Movement, The*, 43, 81; "Christianizing Economic Relations," 93, 200
Church edifice, 145, 148
Church membership, 148
Church, need of a community-serving, 50
Church of Rome, 179
Church organization, 147, 171
City rebuilding, 29
City work, importance of, 69
Clark, Dr. William S., 113
Clay, Dr., 89
Colleges, Christian, and rural reconstruction, 82
Colonization, 29, 111, 206
Communism, 8, 106, 123, 124; in rural China, 28
Community parish, 181
Community work, 59
Coöperation, 71, 83, 96, 97, 150, 163, 188, 209; agricultural, 136; among agencies of rural reform in China, 67, 149; between church and hospital, 93; from the West, 71; from the people of the West, 153
Coöperative Movement in Japan, 106
Coöperatives, 58
Corley, Dr., 47, 183
Cornell University, 36
Correlated program, 82
Council on Higher Education, 82, 84
Country Life Association, 69
Credit societies, 178
Crops in Japan, 102

Danish Folk Schools, 115, 117, 118, 165, 185
Debt, 174; in Japan, 103
Deputations, interchange of, 155
Deputation on Religious Education, 126
Dickinson, Mr. Frank, 37
Djang, Dr. William, 39, 200
Doshisha, 112

Economic conditions in the Philippines, 173
Economic improvement, 212; in the Philippines, 186
Education, 124, 126, 127, 134, 153, 171, 177, 182; for livelihood, 202, 214; general, of the *Barrio* people, 185; health, 215; in Korea, 160; mass, 51; religious, 46, 68, 148, 182, 203, 210; religious and theological seminaries, 86; rural, 104; village, 26, 51. *See also*, Mass Education Movement.
Evangelism, 146, 165, 171; and religious education, 182; and religious education in the *Barrios*, 210; educational, 45, 124; methods of rural, 207; new interest in rural, 114; personal, 10

Famine prevention (China), 20, 21, 25, 38, 39
Farm schools in Korea, 163
Farmers' Bible Commentary, 47, 129
Five Year Movement, 43, 59, 68–9, 81, 95, 96, 97, 199
Fisher, Dr. Earnest, 166
Fragmentation of land (in China), 24
Fundamentals of Christian work, 19
Fundamentals of rural work, 44, 120
Fukien Christian University, 37, 84

Gotemba Conference on Rural Evangelism, 11, 118, 119, 121, 130, 142, 150, 151, 152; findings of the, 207
Groff, Professor G. W., 34

Han, Dr., 43
Hangchow Conference, *see* National Christian Council of China
Health, 26, 56, 135, 172, 176, 177, 186, 200, 203, 205, 211; in Japan, 105
Higdon, Rev. E. K., 169
Hirabayashi, Mr., 117
Home-making, 58
Hospital extension, 89
Hospitals, Christian and the village, 88
Hubbard, Rev. Hugh, 38, 39, 43, 53, 56, 204
Hunter, Mr. James A., 38
Hu Shih, Dr., 7, 25

India, 10, 21, 25, 51, 88, 150, 174, 181
Industry, 8, 12, 106, 107, 109, 110; in relation to agriculture in China, 19
Industries, home, 175; village, 26, 93
Institute of Pacific Relations, 48
Institutes, People's, 54
International Commission on Country Life, 69
International Missionary Council, 2, 11, 14, 42, 46, 114, 151, 159, 182
Irrigation, 21
Itinerary, 2

Japan, 113–168
Jefferson Academy, 37
Jerusalem Meeting, 9, 11, 14, 42, 46, 73, 114, 127, 149, 159, 161, 182

Kagawa, 55, 115, 130, 136, 140, 142, 145
Karuizawa, Conference at, 118, 119
Kingdom of God Movement, 115
Knipp, Mr. J. E., 117
Korea, 171–178
Kuomintang, 31
Kurihara, 116

Labor, rural, 103
Land tenure, 22; in Japan, 102; in the Philippines, 174
Lay leadership, 194
Laymen's Foreign Missions Inquiry, 71
Lay workers, 61, 139, 143, 189
Laubach, Dr. Frank, 179
Leadership, 10, 41, 64–5, 73, 71, 112, 116, 138–143, 148, 189, 194, 200; Japanese, 116; lay, 205
Leger, Dr., 78
Lepers, work with, 165
Libraries, 55, 206
Lingnan University, 34, 84
Literacy, 10, 51–3, 199, 211; campaign in North China, 38; Department, Shantung Synod, Church of Christ in China, plan of the, 201
Literature, 164
Lung Shan, 39
Lutz, Mr. D. U., 162

Machinery, farm, 23
Manchuria, 23, 29
Manila Conference, 185, 187, 192, 210
Mapping the Rural Community, 66
Mass education, 205
Mass Education Movement, 8, 39, 42, 70; China National Association of the, 32
Mass movement, 13
Masuzaki, Mr., 116
Medical school in relation to rural reconstruction, 92
Message, 66; for rural Japan, 208; for village folk, 44, 121; social, 46
Method in rural work, 214; of church work, 188
Milbank Foundation, 36
Missionaries, 1, 11, 113; foreign, 153–4; in Korea, 161; rural in Japan, 117; medical, 56; needed, 89
Missionary call, 71
Mohammedans, 179; in the Philippines, 173
Money, better use of, 25
Music, 58, 125, 212

Nanking University, 30, 65; College of Agriculture, 10, 35, 38, 40, 66; School of Theology, Rural Training Project of, 40
Nanking, 30, 65; University of, 39, 82, 84; College of Agriculture, 10, 35, 38, 40, 66; School of Theology, rural training project of, 40

Nasu, Dr. S., 107
National Christian Councils, 1
National Christian Council of China, 10, 43, 70, 81, 93, 126; Hangchow Meeting of the, 43, 47, 59, 95, 199; rural work of, 68
National Christian Council of Japan, 11, 101, 118, 135, 150, 151, 152, 207, 209
National Christian Council of Korea, 159; Enlarged Agricultural Committee of the, 164
National Christian Council of the Philippine Islands, 169, 179, 192, 210
Nationalism, 31, 80
Neesima, Mr., 112
Newspaper evangelism, 114, 127
New Thought Movement, 7
Noble, Dr. W. A., 165
Norman, Mr. D., 117
North Japan New Life Institute, 114
Noss, Dr. C., 117
Nowlin, Miss Mable, 39

Olds, Mr. C. B.
Outerbridge, Mr. L., 38

Peasant Gospel Schools, 55, 115, 118, 142, 144, 147, 207, 208
Peasant organization, 25
Peiping, 21, 33, 36, 38, 80
People's Livelihood, 31, 57, 202; Conference on the, 94
Philippine Islands, 181–208
Policy for Small Scale Industry, A, 94
Politics, 27; rural in Japan, 106
Poona, All-India Conference at, 150
Population, in Japan, 109; in the Philippines, 173; problems, 28
Poverty, 175
Price, Dr. Frank W., 40
Production from the land, increasing the, 24
Publicity, 192

Radio, 55
Recreation, 58, 136, 172, 187, 212
Reforestation, 22
Reisner, Rev. J. H., 2, 35, 159
Religion in Japan, 106
Research, 176, 191
River conservancy, 21
Rural Community parish, 47, 69, 129
Rural construction, 82
Rural reconstruction, 8; medical schools in relation to, 92
Rural Reconstruction Movement, 16
Rural service staff, 64, 146
Rural studies, 148
Rural work, fundamentals of, 14
Rural work in China, 9
Rural work, the significance of, in Korea, 12
Ryan, Dr. A. L., 183

Saito, Soichi, 124
Schools, government, in the Philippines, 176
Scripps Foundation, 36, 95
Self-support, 62, 129, 144, 145, 146, 148, 181, 189, 208
Seminaries, theological, and religious education, 86
Shantung Famine Relief Commission, 39
Shields, Dr., 92
Shunhwachen, 40
Silliman Institute, 180
Simpson, Dr. Willard D., 38
Smith, W. J., 170
Social organization in Japan, 105
Social Research Council, 36
Some Reflections upon the Standard of Living and Rural Industry in China, 95
Specialists, 194; agricultural, 155
Spencer, Mr. Robert S., 2, 117
Stanley, Dr. Charles A., 40
Stone, Mr. A. R., 2, 117
Story telling, 58
Studies, comprehensive rural, 66
Sugiyama, Dr., 116, 124
Sun Yat Sen, 13, 22, 27, 31
Sun, Mr., 43
Szechwan, 37

Taiku Leper Hospital, 165
Taxation, in China, 20, 24; in Japan, 103
Taylor, Dr. J. B., 93, 94
Theological Seminaries, 86, 141, 142, 208
Thompson, Dr. Warren S., 95
Thousand Character System, 32, 38, 199
Tokyo, 8
Training of Christian rural workers, 208
Transportation, 22

Tsinan School of Theology, Rural Institute of the, 39
Tucker, Dr. F. F., 91

Union Theological Seminary, Manila, 213
Urban country conditions, 106
Urban problems, 12; work, 69; workers, 110
Utsumi, Mr., 129

Vories, Dr. William, 117, 125

Warnshuis, Dr. A. L., 2
West China Council of Health Education, 90
West China, University, 37
Western Civilization, 17
Women, 96, 136, 172; work for, 58, 187, 213; literacy classes for, 203
World War, 8
Worship, 46, 125, 148, 184

Yabe, Mr., 117
Yen, Dr. James Y. C., 10, 32, 38, 53
Yenching University, 36, 43, 84, 93; Department of Sociology and Social Work, 37
Young Men's Christian Association, 12, 41, 80, 117, 144, 161, 162, 163, 165, 179, 200
Young Women's Christian Association, 42, 179, 200
Youth Movement in Japan, 124

Princeton Theological Seminary-Speer Library
1 1012 01113 1788

DATE DUE

APR 5 1996

HIGHSMITH #45230

Printed in USA